

a ceremonial painting, or skinheads as the last and best of all Christians. Just as Heidegger warned that opposites are always most deeply

To begin: Two paintings by Attila Richard Lukacs. Call Michael and Like. That which are a perfect simulacrum and cold seduction. 1. Sacrificial Meditations Call Michael is the painterly invocation of de Sade's Masochism, but just the opposite. The black mass of the skinhead kingdom of pleasure, all of the sacrificial signs are reversed. Candles for high mass stick out of ass just like in de Sade's imaginary kingdom of pleasure. all of the sacrificial signs are reversed. Candles for high mass stick out of ass engaged in the pleasures of sado-masochism, hightops substitute for the traditional nailed to the cross, and even vestments are part of the sacrificial ceremony. A fascinating, because so deeply disturbing.

because both perform exactly the same ceremonial function. Sacrificial acts
Is the skinhead parody of Catholic liturgy its fatal truth-sayer: that just as de
nothingness present at the heart of Christianity: its transmutation of the bod
cial burnout which always cul
is also a truth-sayer of the skinhead mythology: Call Michael a holy act of sac

Does this mean that Lukacs has implicitly reversed the obsessive rituals of sadomasochism for the

of difference as such the comfortable, and the transgressive, side between the Christian mass which perform exactly the same ceremonial function. Sacrificial acts for a "host" which has or and its transgressive repentment to the possibility that the seductive rituals of sado-masochism are also the true for a sacrifice which never occurred. Is the skinhead parody of Catholic liturgy its fatal was the truth of Kant's peaceable kingdom of liberalism does. Call Michael represents transmutation of the body into a cynical sign of a power which had only a purely syn plebeian is also a head-slayer of the skinhead mythology. Call Michael as a trophy of bodies. Thus, this is also a minotaur painting, a point of absolute degree-zero which antipus in the process discharge and annihilation of the killing to high loss of the food. The specular-ee that point of a fatal impossibility: the spectre of the loss, and violent recuperation. Here, the liturgical signs of the Catholic mass can be seen instantly and devastatingly purely cynical existence as symbols of a sacrifice which has only an imaginary ex named KAM. death is always itself death attempted. Like a skull on a plate, a skull in a perfect Christian

48K3 ARTHUR KROCKERTEXT DAVID CARSONDESIGN THE ARCHITECTURE OF SOUND
SAINT SKINHEADS

and pleasures is precise. Here are to be found all of

Kinheads as Christians. Just

etzsche that Europe now lives out its dark destiny in the last days of
opposites
 started to ferment in a romanticism. Romanticism because Europe is
 sexual obsessions. A movement unleavened by any sustaining, and coherent.
 a point of contact.

And of course, overlooking the movie as pleasure and sexuality as comic erotica and the roman perfectly nostalgic

the best of all
regger warned

ays most deeply
In heads of potatoes

ession of the cynical sign. Sometimes exhibiting a fetishism for the sign, and then drilling

enscenes for deflecting the eye from the disappearance of Nietzsche's "bad conscience."



the opposite. The "black mass" of the skinheads, where, just like in de Sade's image, is reversed. Candles for high mass stick out of asses, the eucharist is offered up by hands perfect simulacrum of the universe of merciful violence and cold seduction. The Sacrificial Meditations Full of the ps substitute for the traditional depictions of Christ's agony with its celebration of the sacrifice of Christ, but just the opposite. The "black mass" of the skinheads, where the vestments are part of a sexual orgy which is reversed. Candles for high mass stick out of asses, the eucharist is offered up by hands engaged in the pleasure so deeply disturbing, depiction then of a sadistic ritual. The image, in the vestments and part of a sexual orgy, but in a sadistic and a sadistic ritual, because of a

the comfortable side of the aristocratic mass of the dead and the skinhead's black mass.



TODAY

ty. It may be because
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Christians: Just as

skinheads as the

anism in the excess, discharge, and externalism of the Skinheads (a group that, like the classical setting, does a thing called with its image). Call Michael, therefore, as but the faintful mirror image of the sacrificial in the right typology, an emblematic scene of the ruins within framed by the interior of the classical setting, not a portrait of the new which would be.

49K4 ARTHUR KROCKERT[EXT]DAVID CARSON[DESIGN]THE ARCHITECTURE OF SOUND
SAINT SKINHEADS

IRAQ'S EXTRATERRITORIAL NETWORK TO ACQUIRE SOPHISTICATED WEAPONS

Funded by its supply of oil money, Iraq had an active program of acquisition of military technology. This program had two parts - an open and legitimate arms purchasing program and a covert acquisition effort.

The open acquisition of weapons and military hardware was through the market and supplied principally by the Soviet Union, a major ally of Iraq, and by France.

However, for weapons of mass destruction and nuclear technology which Iraq was not authorized to obtain, it set up a clandestine network of a series of front companies. These companies would identify the components of the technology required and acquire them secretly. This widespread network of companies was set up primarily in Europe with some of the front companies set up in the U.S. as well, for the acquisition of technology of military application.

INDUSTRIAL ESPIONAGE IN POST INDUSTRIAL SOCIETY

Industrial espionage, the traditional term, or the more contemporary term, the illicit acquisition of intellectual property or proprietary information, is a growing problem.

If we look at the history of corporate security, it began in the post World War II period, with emphasis on the protection of secrets related to the defense of high technology industries against the espionage activities of the Soviet Union or the Eastern European countries. This concern for protection of secrets led to NATO regulations as well as regulations for the physical protection of intellectual property in different countries.

Currently, industrial espionage is a growing concern because we live in a world of truly global economic competition. Any company may infiltrate another's market.

Second, as industrial production has changed in today's world, the intellectual component of a product is where its value lies. The price of the raw material or the cost of production do not determine the value as much as the intellectual component. For example, in areas of computers, software, pharmaceuticals, fine chemicals, electronics, and increasingly automobiles, the value of the finished product is dictated by microchips, the software, or the formulas. It is the intellectual component that determines the value. Therefore there is fierce competition to get that vital information.

Increasing velocity is also a factor. Speed is essential in taking new products to the market. A short lead can be immensely valuable.

When it is not possible to obtain the information legitimately, there is the

Terrorism's Terrorism generates fear. Terrorists thus psychologically violate the space we occupy, invade our space. The repercussions of this fear include, among **Psycho-invasion** other manifestations, a decline in domestic and international travel and the reluctance, born of this fear, to take various trips. The indiscriminate nature of terrorism, the fact that it can take up any space is a potent psychological weapon. Hence terrorism causes psychological intimidation: **of Space** the impact of the civilian victims of terrorism on the evening T.V. news has been perhaps the terrorist's most powerful weapon.

POST-COLD WAR TERRORISM

Groups now will concern territorial claims. National and ethnic minorities will increasingly turn to violence to force their grievances on to the world's agenda. It is true that the P.L.O. or I.R.A. which serve as models for younger groups have not obtained their aims, yet their violence has attracted unparalleled attention. The publicity they have received has made their respective causes well known. Hence they seem to send the message that violence not diplomacy is the most effective vehicle to remind the world of a forgotten cause. As the bipolar world is loosening, territorial and ethnic disputes as well as religious enmities which have been suppressed or lain dormant because of the Cold War will have new opportunities to emerge, state their grievances and get world attention through acts of violence.

Since 1968 the United States has been the nation most targetted by terrorists. U.S. presence and interests in foreign countries have become targets of terrorists for both ideological and political reasons. But terrorists have aimed at U.S. targets or U.S. citizens because it is guaranteed to marshal the attention of the U.S. media, the world's most sophisticated, powerful, and well organized, on the terrorists and their cause.

TERRORISM AND IDEOLOGICAL SPACE

The phenomenon in the world today is that ideology is discredited not only in the Eastern but the Western block as

In 1969 there were 13 terrorist groups which were ideologically motivated tending mostly toward Marxism-Leninism. Only the P.L.O. was motivated by nationalism or separatism. In the past 20 years the number of terrorist groups has tripled. Today 74 groups are active. Among them 58 groups can be described as nationalist, separatist or irredentist, 12 groups are of a religious character and only 15 have an ideological beat. Among the latter the vast majority are in Latin America and some of these are laying down their arms and starting to negotiate with their governments. As for the German Red Army Faction, it is ignoring the East-West rapprochement and feels that the Soviets as well as the West have sold them out and continues its terrorist campaign. In the US foreign policy of the 1980's it was axiomatic to blame the Soviet Union for terrorism. People

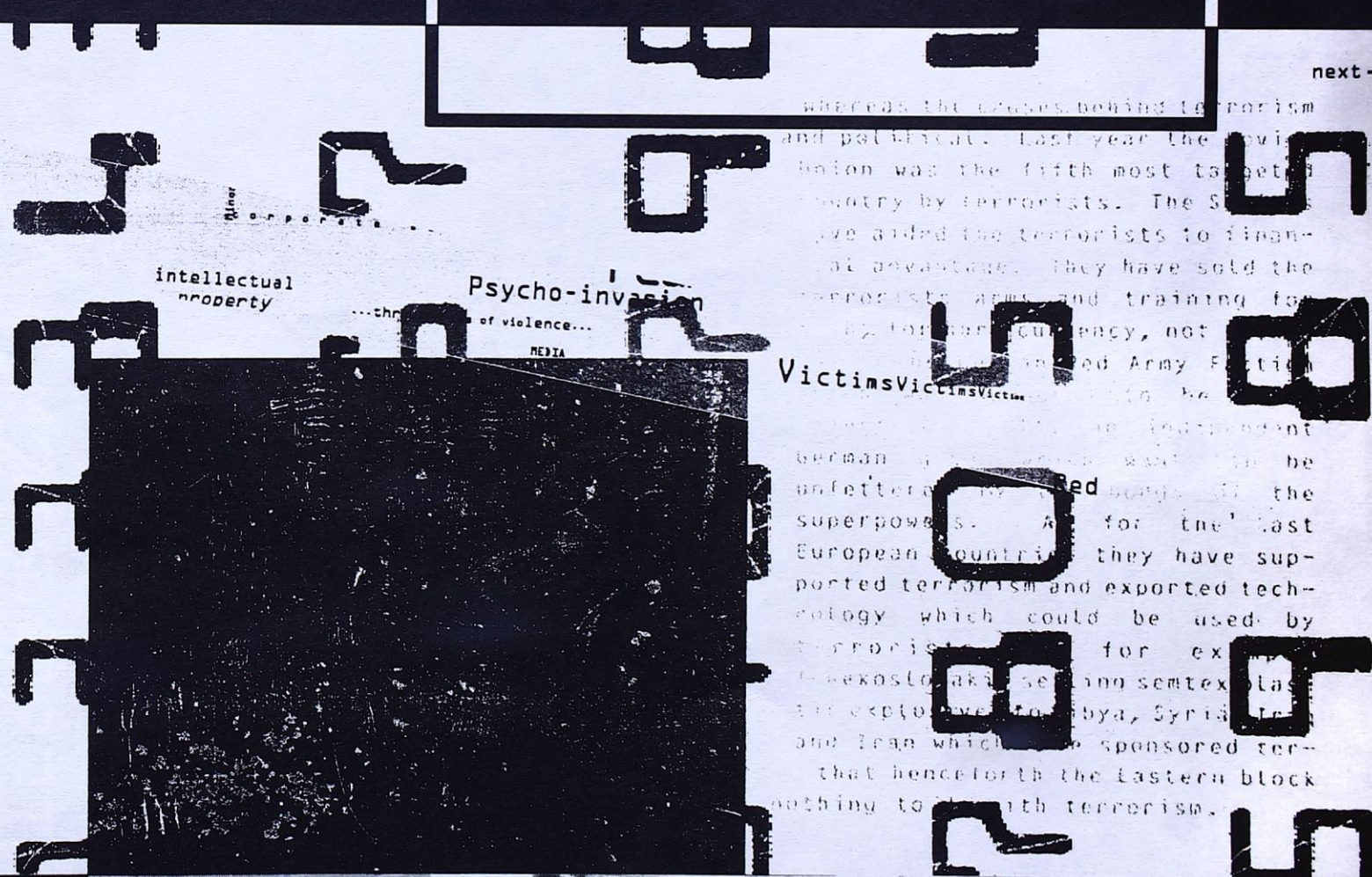
like simple solutions, whereas the causes behind terrorism are social, economic and political. Last year the Soviet Union was the fifth most targeted country by terrorists. The Soviets have aided the terrorists to financial advantage. They have sold the terrorists arms and training for cash, for hard currency, not ideology. The German Red Army Faction which was supposed to be their client is really an independent German group which wants to be unfettered by the bonds of the superpowers. As for the East European countries they have supported terrorism and exported technology which could be used by terrorists, as for example Czechoslovakia selling semtex plastic explosives to Libya, Syria, Iraq and Iran which have sponsored terrorism. It is believed that henceforth the Eastern block countries will have nothing to do with terrorism.

CONSTRUCTION OF SPACE WITH TERRORISM
Terrorism is effective tactically yet it is ineffective strategically. During the colonial era terrorism succeeded in creating territory (for example Israel) or reconstructing territory (getting the British out of Cyprus). Terrorism forced the colonial governments to negotiate. In the post colonial era the terrorists confront the might of the State — its police force, army, intelligence network even the corporate set-up. The concern of terrorists now is survival. They are unable to think long range planning. More than bringing down the state, they operate within a different space, that of the media. They are intent on rallying the masses via manipulation of mediatic space.

WAS NOT IDEOLOGY BUT ECONOMICS

TRANSNATIONAL CORPORATE STRUCTURES

The easiest way to acquire a company's secrets is to acquire the company or a significant share of the company. In the U.S. there are few restrictions about foreign ownership: U.S. companies can be owned by foreigners; information created in the U.S. can thus be delivered to foreign hands. On the other hand other countries have many restrictions against foreign ownership. This new situation has created many complex areas. For example, there are national objectives seen in terms of protecting the economy, jobs, balance of trade and there are companies which are truly international, increasingly intertwined. It is an area which is fluid.



End of the Bipolar World/

End of the Bipolar World/

In the future, terrorism will be increasingly connected with nationalist causes. Liberalization and democracy mean nothing when groups of people fight for the same space or the territory and both have legitimate claims to it. There is almost no solution for clashes over space or land. Territorial boundaries—frontiers set up during a legacy of the bipolar world—will be increasingly—and violently—questioned.

We've also seen in the post World War II era that increasingly armed conflicts are not between states or traditional armies clashing on the battlefield. Actually there are many conflicts today in many places

and the actors are guerrilla armies, national liberation movements, terrorists, private militias, narcotics dealers, etc. Since 1945 there have been 106 major conflicts and only in 32 of these have traditional armed forces of two or more states clashed. At present there are 25 conflicts in 30 different parts of the world. None of these is a traditional war.

With the end of the bipolar world, therefore, warfare has become more unconventional and indiscriminate. As a result, increasingly civilians, not combatants or professional soldiers are becoming fair game. The death of civilians has publicity or shock

value. Hence more and more innocent people are killed throughout the world. In the context of weapons recently used, the so-called terrorist's weapon is more of a terror producing weapon because it doesn't target anything of military value but has important psychological repercussions. Again the victims are not military men and women, but civilians.

After the 1986 West Berlin discotheque bombing incident, the U.S. bombed Libya in retaliation and again the impact was on civilians. Innocent civilians are innocent civilians whether they are Libyans, Americans, Britons, Russians, etc.

New Terrorist Weapons

In the past even if terrorists had access to nuclear weapons, there was nothing weapons now would mean that a Soviet Republic could guarantee its sovereignty against

There are cases of desertion by soldiers of the Red Army taking along sophisticated weapons. Such weapons have been withdrawn from ethnic battalions or even by mobs. Consequently it is reported that nuclear weapons Union. But the threat of nuclear crime remains very real.

they could rationally threaten—their aims were limited. However seizing nuclear the threat of being overpowered by the central authorities of the Soviet Union. including surface air missiles are at risk by problematic areas of the Soviet

the threat of nuclear crime remains

CONCEPT OF NATIONAL TERRITORY AND TRANSNATIONAL ISSUES

The Spanish republic has maintained a government in exile for many years. And during the second world war there were governments in exile such as the Free French. Compared with these historical precedents, the recent exiles of Kuwait is not unique. What is unique is that Kuwait is not only a country but a major international oil business enterprise. Although hampered by the occupation of its territory, the government of Kuwait could still function as a business, in spite of the loss of its territorial base.

What does a national border mean? National sovereignty territorially defined is increasingly irrelevant. The global economy transcends national boundaries. The problems of pollution, the depletion of the ozone layer, the greenhouse effect are beyond the capacity of individual governments to solve. In that sense territory becomes irrelevant. As for the European community, although national governments are still relevant, many aspects of sovereignty are delegated from individual nations to the European Council.

Paradoxically, while national boundaries are eroding, a powerful factor for which war will kill or die is territory. National borders are less important, yet the concept of territorial sovereignty is crucial. Witness what is happening in the Soviet Union, the Baltic Republics, the Caucasus, Armenia, Ukraine, Moldavia. In Western Europe, look at Northern Ireland, the Basque country, and Corsica. The separatist nationalist trend remains powerful; the traditional concept of a national territory (a piece of land with a folk) is alive and well.

TERRORISM NOW

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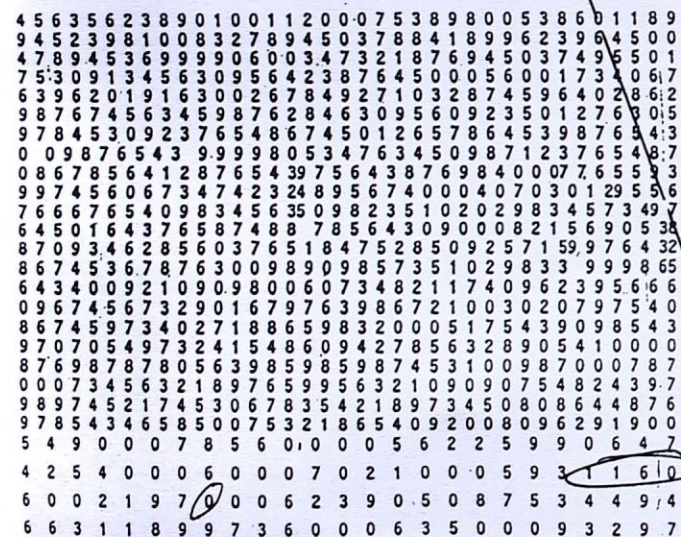
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TERRORISM NOW

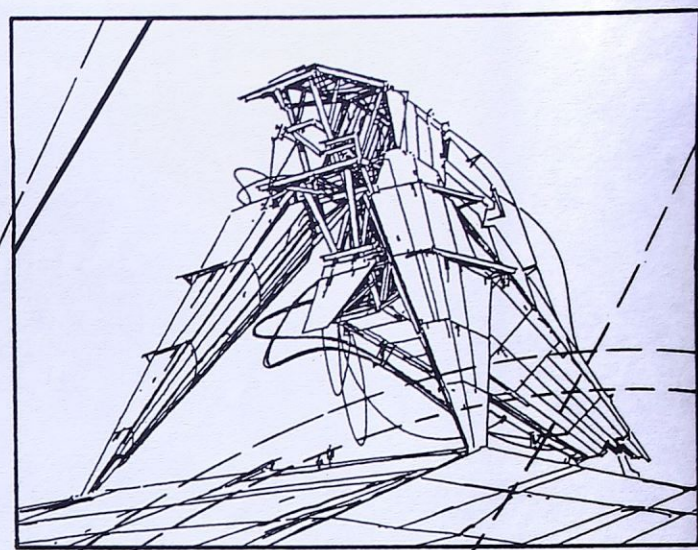
Terrorism will persist worldwide. The names of groups will change, yet as a phenomenon, politically motivated violence to gain world attention will persist.

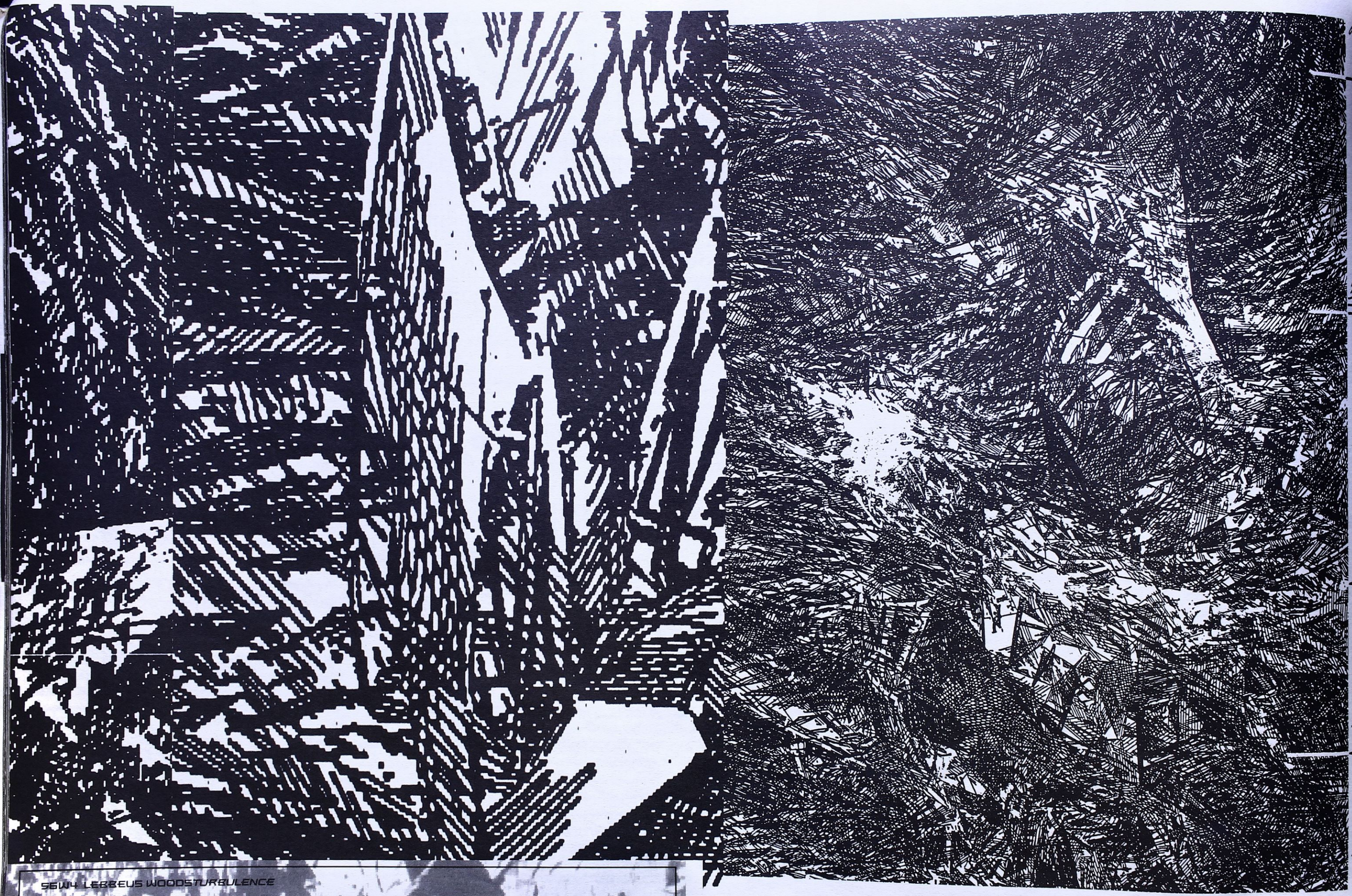
New sources of political violence will arise in the Soviet Union, the Balkans and Yugoslavia. Over the next 5-10 years the Soviet Union will undergo radical transformation. It may disintegrate or it may move slowly to a loose federation of autonomous states—a process which will not necessarily be peaceful—there will be lots of pushing and shoving. There are 800 ethnically distinct entities in the Soviet Union; there will not be 800 independent nations, so not everybody will be satisfied. On the contrary, there will be a great deal of frustration in a process that has already become violent as seen in the Armenia/Azerbaijan conflict. With nuclear weapons distributed in many of the republics, local violence becomes an issue of concern not only to the Soviet Union but also for the entire world.



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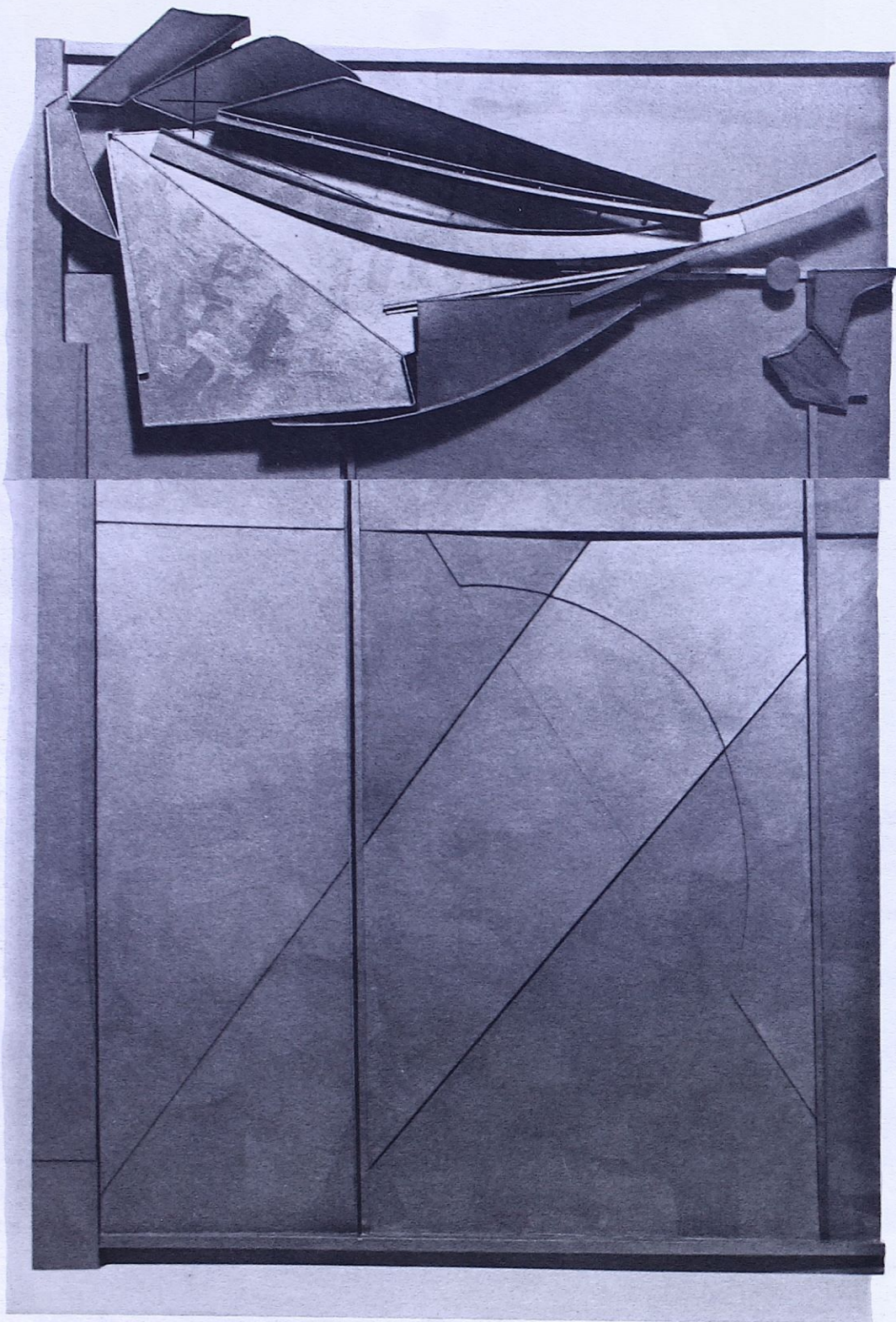
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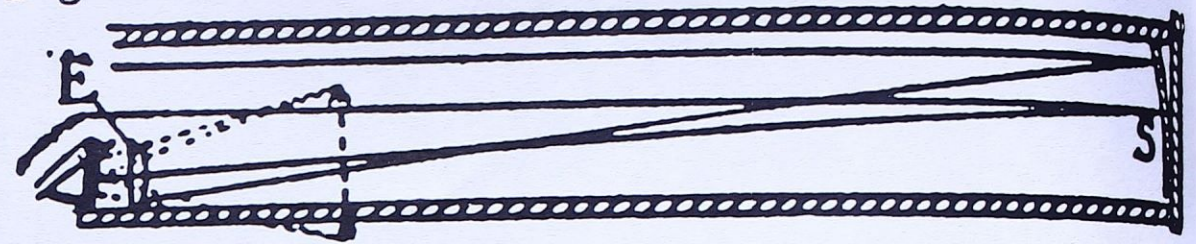
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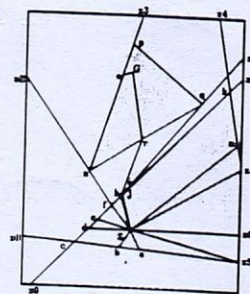
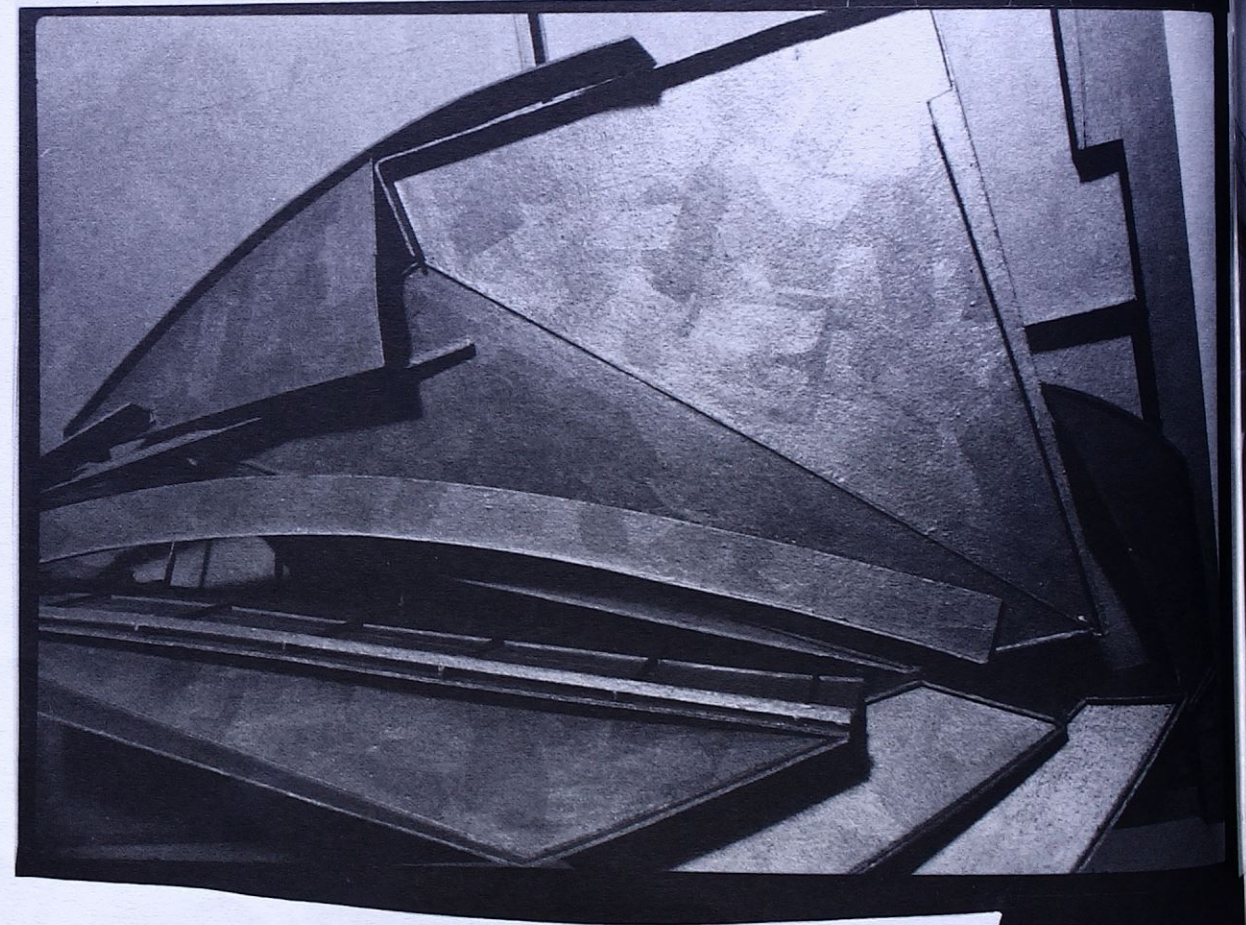


PM 1: *Obstacles* Architecture may be defined not by the form which determines it nor as determinant material or subject nor even by the processes or functions it fulfills. It may rather co-exist as a territory defined by a latitude and a longitude.

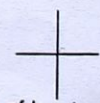
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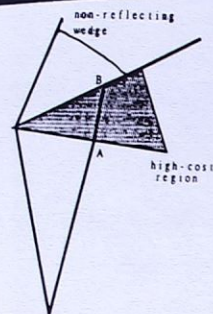


TERRITORIAL REFRAIN



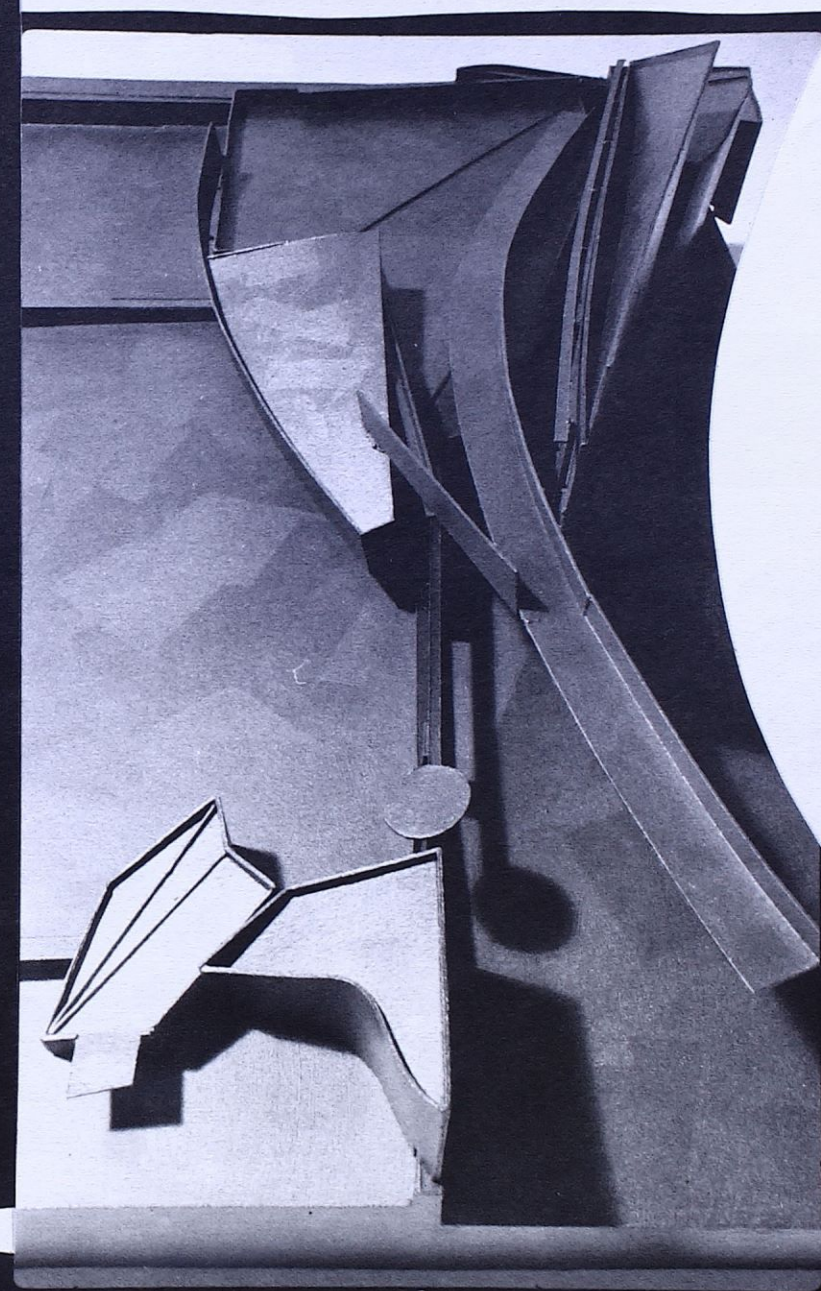
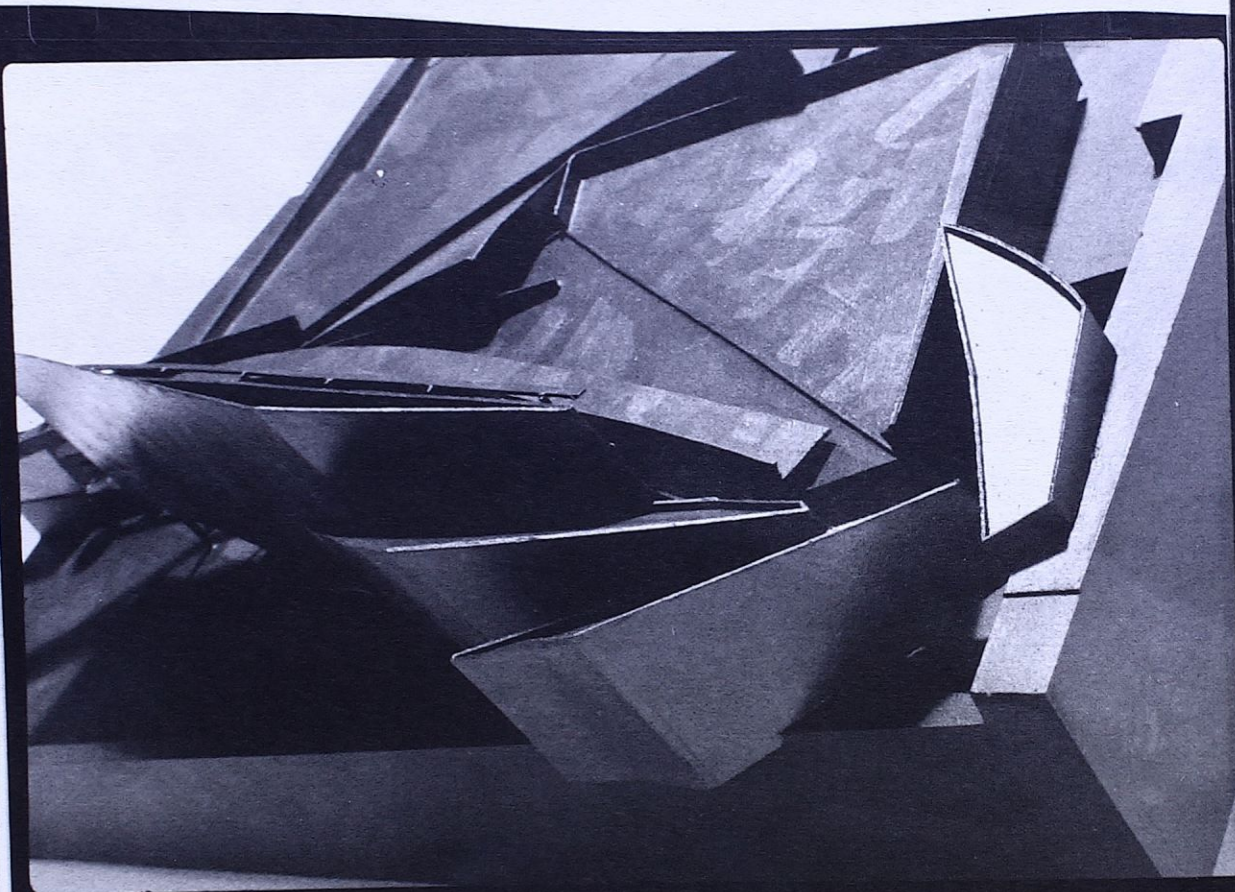
PM 2: *Reflections* Architecture becomes an intersection, an inter-assemblage of longitude and latitude. Latitude is composed of intensive parts identifying a capacity (program), while longitude isolates extensive parts specifying a relation (organization).

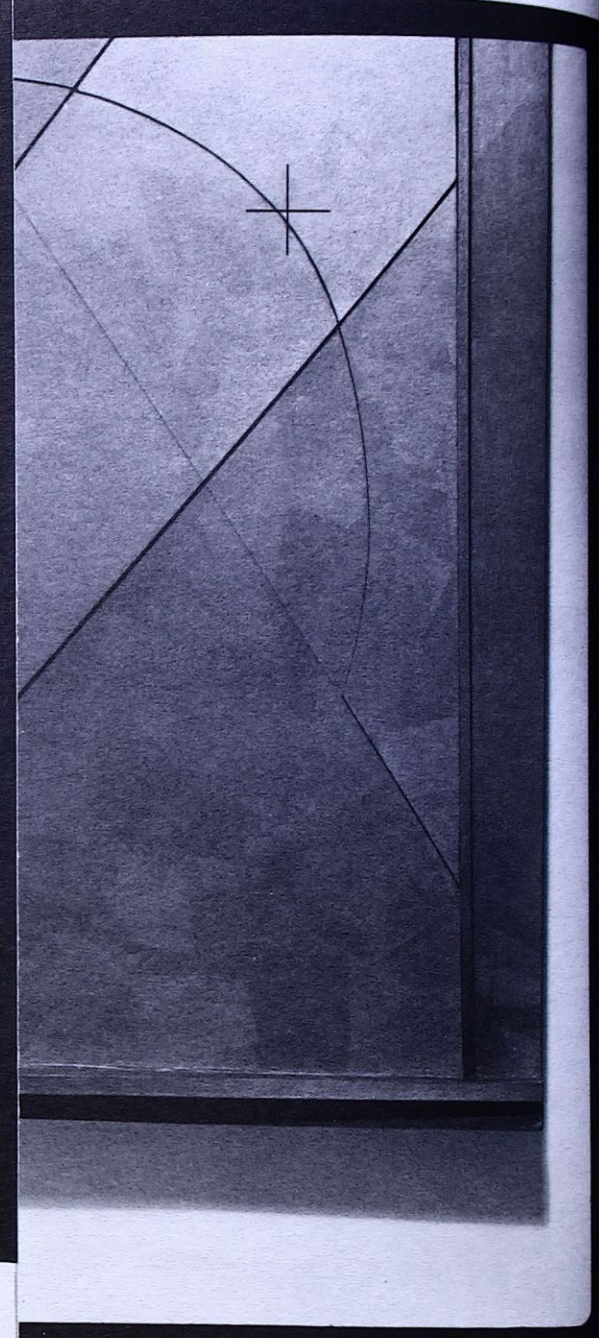
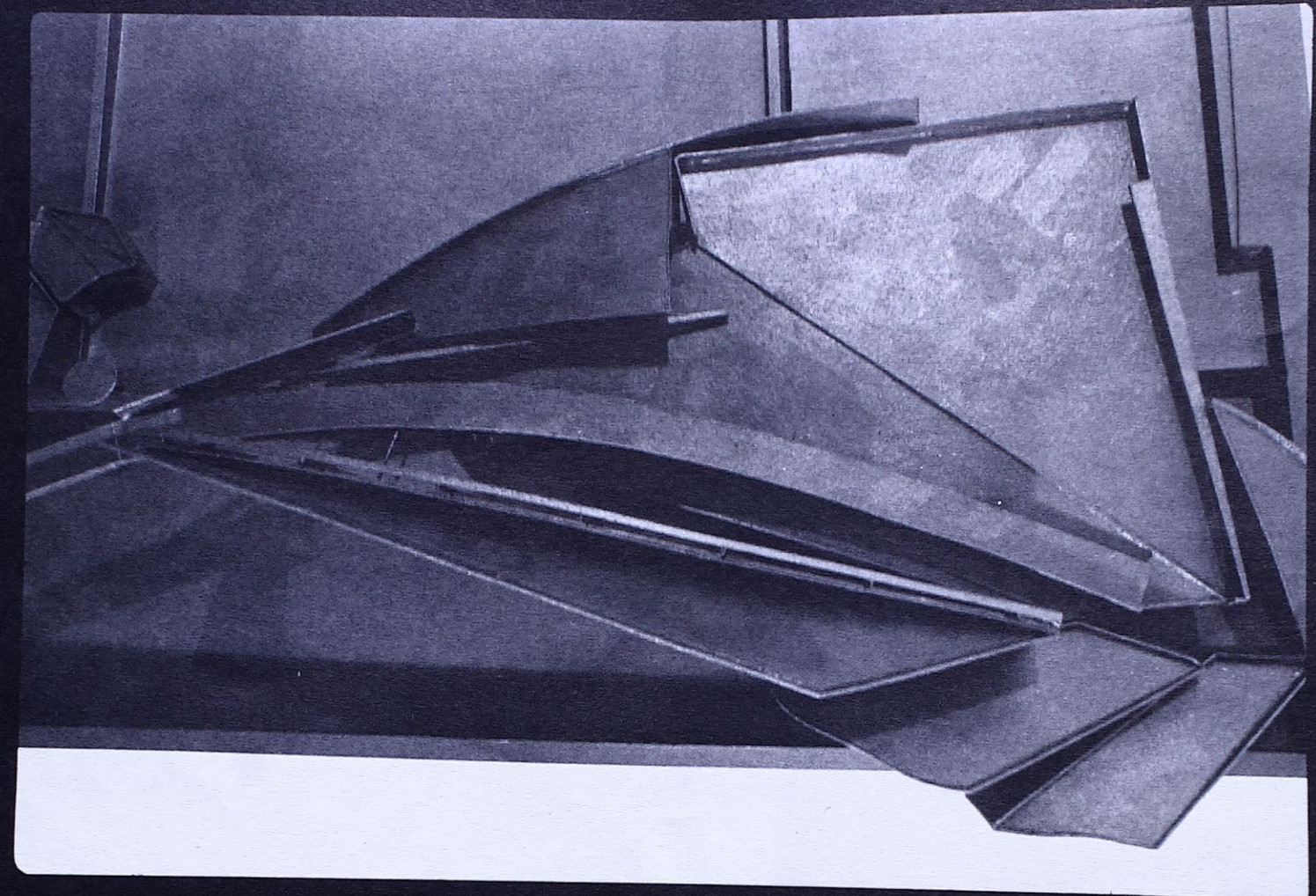




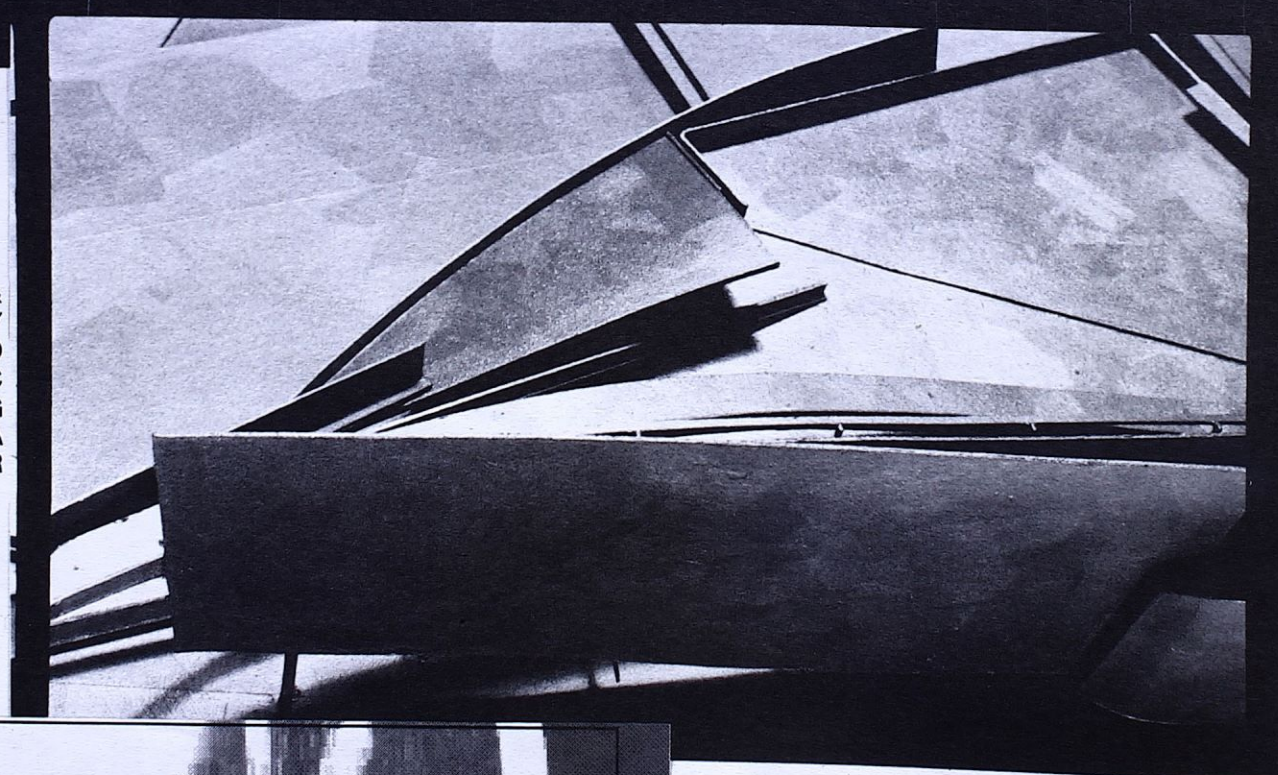
PM3: *Closed Wedges/Sample Terrain* A plan(e) of organization or a concentration of territories.

PM4: *Pruning* Architecture becomes aggregate, a grouping of disparate elements distinguished only through a degree of consistency making it possible to discern the components constituting the aggregate (discernability).



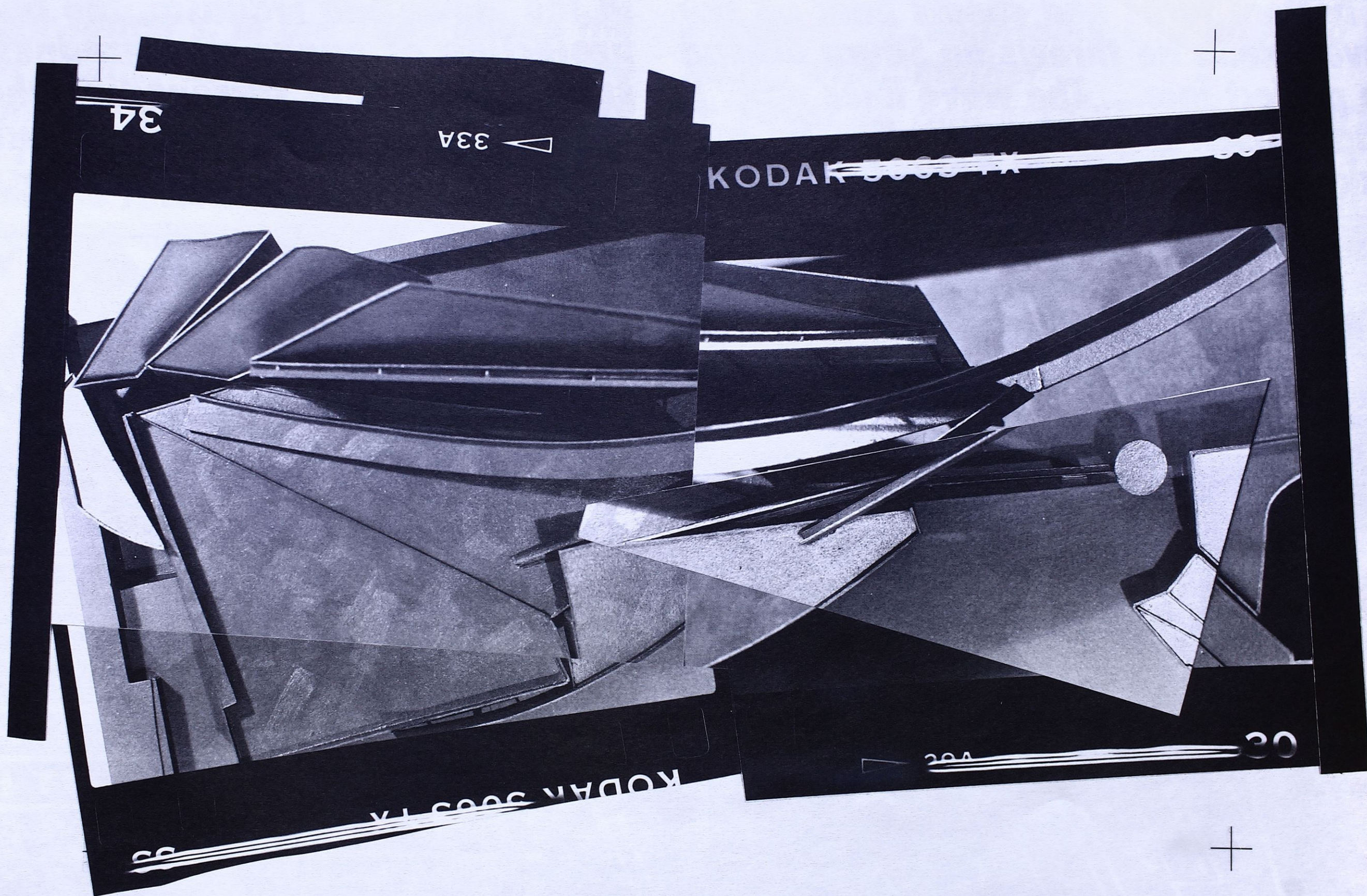


THIS PROJECT ("ABBUTMENTS") IS BOTH A SPATIAL & TECTONIC INVESTIGATION OF ARCHITECTURE'S CAPACITY TO DEFINE A "SITE" ADJACENT TO BUT NOT DETERMINED BY OTHER OPPOSING TERRITORIAL PROGRAMMATIC FORMS. IN THIS PARTICULAR INSTANCE, THE BUILDING FINDS BOTH FORMAL & PROGRAMMATIC EXPRESSION AS A KIND OF 'INFRA-STRUCTURE' JUXTAPOSED TO OTHER INFRA-STRUCTURAL CONFIGURATIONS.



BOTH THOSE PREEXISTENT CONFIGURATIONS AND THE RESIDUAL NATURE OF THE SITES THEY INVARIABLY PRODUCE THUS BECOMES A PRETEXT FOR ANOTHER INTERVENTION EXPRESSING, THROUGH EXCLUSION, A "THIRD" OCCUPATION ABUTTING THE REMAINING TWO. RELATED ISSUES OF BUILDING/LANDSCAPE (& THEIR AMBIGUITIES) COMBINED W/ A 'SCOPIC' DOCUMENTATION OF THE PROJECT THROUGH PHOTO-REPRODUCTIVE TECHNIQUES SUPPLEMENT THIS INVESTIGATION.

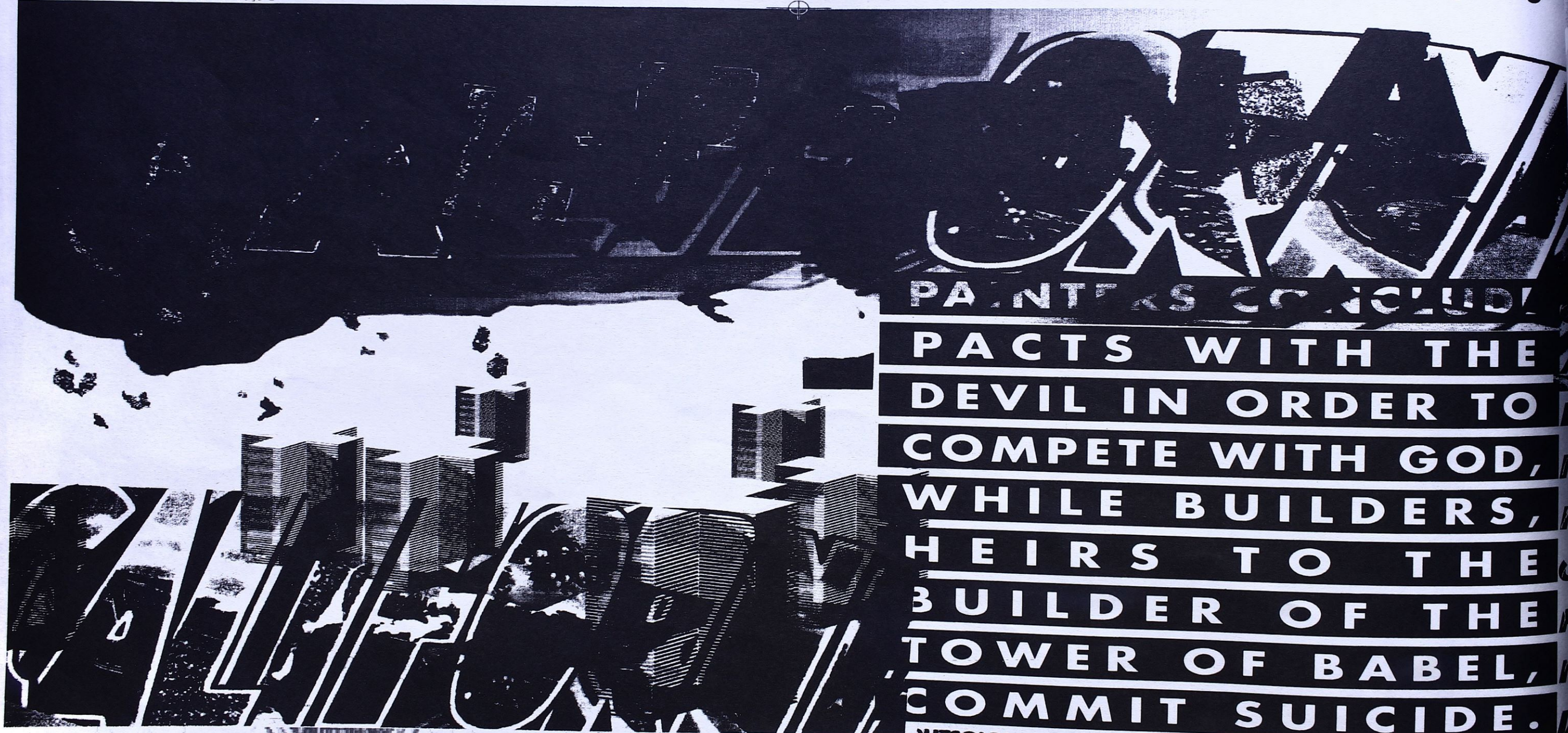
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ESTIGATION.



Ken:
He bottom turns and shoots back up the wave face.... He throws an S-turn around the perfect face.... The wave lines up.... It shapes itself into a long wall.... He cuts back into the tube.... He's totally tubed....


Mickey:
In the movie *San Francisco*, the cinematic projection of quake preparedness and shock absorption surrounding the first Big One was grounded in a production of Faust. Goethe's *Faust II* already regis

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tered on its Richter scale a fault which is no longer father's. In the 1989 quake the body of mother nature was on projective rebound. The aftershock of cinematic projection featured the 1990 movie Tremors, in which the return of the earthquake as

a gigantic worm is greeted with "mother humper" or, elliptically and more to the point, with "mother". In Faust II, Homunculus, the preserved brain cryonically in search of corporeal life, merges suicidally with the sea in lit-



Current Japanese plans to build under ground in a group effort to find more personal space uninvaded by earthquakes (which get absorbed naturally under the surface) and the recent repress release of the origin of Saddam Hussein's bunkers, which lies in earthquake-proofing technology, fast-rewind to a primal origin of twentieth-century architecture both down in the mines and along the faults and divides of catastrophe. In other words: the internal technologization that went down via the alternation between identification and projection in the work of mourning was syndicated by the underworld phantasms brought to us by mining and archaeological excavation. The mine presented the first completely artificial — technologized — environment. The funereal flickering that accompanied disasters (which were assimilated to natural catastrophe) was outshone, around 1870, by electric illumination — of a sensurround of techno-accidents (which, all agreed, recalled earthquakes).¹ This time around electric culture began projecting the mines (while laying the identificatory detonative mine field) for the state of catastrophe preparedness. From film-administered doses of shock to the shock absorption downed at amusement parks it was the body — of the group — that got built. Thus, natural disaster, which now came only fully technologized, shared its aftershocks with every group member forever in the self-absorbed state of preparedness (some call this state California). Techno crash became the synchronic laboratory (like the one provided by disease and death on the person of the evolving human body) for the diachronic prospect of evolution — of the machine or tech-no-body (or the body of the group).

UPPER/
DESSUS

eral enactment of Nautilus. On the way to his anticipated rebirth as mega-hunk, Homunculus has flipped through the two channels of creation: surf and quake. An earthquake instantly raises up a valpeak of life— which a fastforwarding of human

history once again withdraws into annihilation. Out of the sea more gradually a life with staying power emerges. Goethe's notion of "repeated puberty", which already fits his evolution theory, that is, his doctrine of metalmorphosis—

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il de la chaussure.

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In eighteenth-century Europe, the removal of cemeteries from the center of town to the suburbs synchronized the redistribution of modern architectural design or projection. The tomb took over the entire garden, now Elysium or Forest Lawn. On the way to these mortuary (amusement) parks, the eighteenth-century relocation project (which in Paris alone counted, in the space of one concerted effort, 50,000 exhumations) scooped countless examples of "live" burial. This led in the season finale to the return of the dead in eighteenth-century epidemics of vampirism Back East in Europe, which was endlessly dilated ("die lated") upon in Western journalism, pop lit, and (sante time same station) scholarship.

But this move to the suburbs was blitzed by Corbusier, who made the move into Freud's second system. The second tension (other than the one brought to us by haunting and exhumation) which was built into modern architecture (namely, catastrophe preparedness and shock proofing) hit the center of town (in other words, everywhere and everyone at once). The construction of Jonestown had begun.

But since "architecture dwells in the telephone," and any house is a "dwelling machine" which should be as "practical" "as a typewriter," "surgery" must be performed on the city center, the "heart" of the problem Corbusier was stoked to solve. He proposed for Paris a redevelopment program that World War II realized on many other stations.

The quarters Marais archives, Temples and so on will be torn down. But the old churches will remain. They would display themselves in the midst of the green — is there anything more seductive?

Between the green spaces (dotted with churches) Corbusier planned Babelian skyscrapers, reverse shots of underworlds (which, as in Dante's Inferno or Schliemann's excavation of Troy, were reversals of the Tower of Babel). By building up these "brains of the city" (which would exercise via "telephone, cable, radio" machine-control over "time and space"), Corbusier dropped the suburban trend of modern architecture which skirted the main issue of the center. Total war had entered relations between self and other, the ego and its introjects. The bunkers that survived World War II were the legacy of the architectural directive or phantasm remote-controlling Corbusier. His bunker-style designs borrowed their air circulation and compartmentalization features from ship technology (a technology modeled after the projected survival of catastrophe) and its suspension techniques from the various support groups organized around the anticipation of shock and quake. The 3D era of innovation, projection, and invention turns on the converter of adolescence which blends Christian mass-identification with the modern masses in order to protect against (or project) mass murder (which, as catastrophe, is at once random and selective). Mass culture replaces mass murder (which, as dependency, it denies and acts out) with the catastrophe that builds the group that contains it in the mode of preparedness. There's no more chance only outside chances: In the pre-industrial era, the concept of accident was primarily "grammatical and philosophical" and "more or less synonymous with coincidence." By the middle of the nineteenth century, however, the term accident was used almost exclusively to refer to technological mishaps, especially those involving railways.

which features his own brand of neoteny (the bioevolutionary program of perpetual adolescence, anthropomorphism, or cuteness brought to us by humanoid and cartoon retention of infantile traits even into adulthood)—fits right in here. Goethe

sides with the ritual repetitions of surfing. The quake temporality of adolescent genius and genus (like the sheer interiority of Homunculus) must reconnect— as “repeated puberty”, surfing, or working out on the beach— with the place of its

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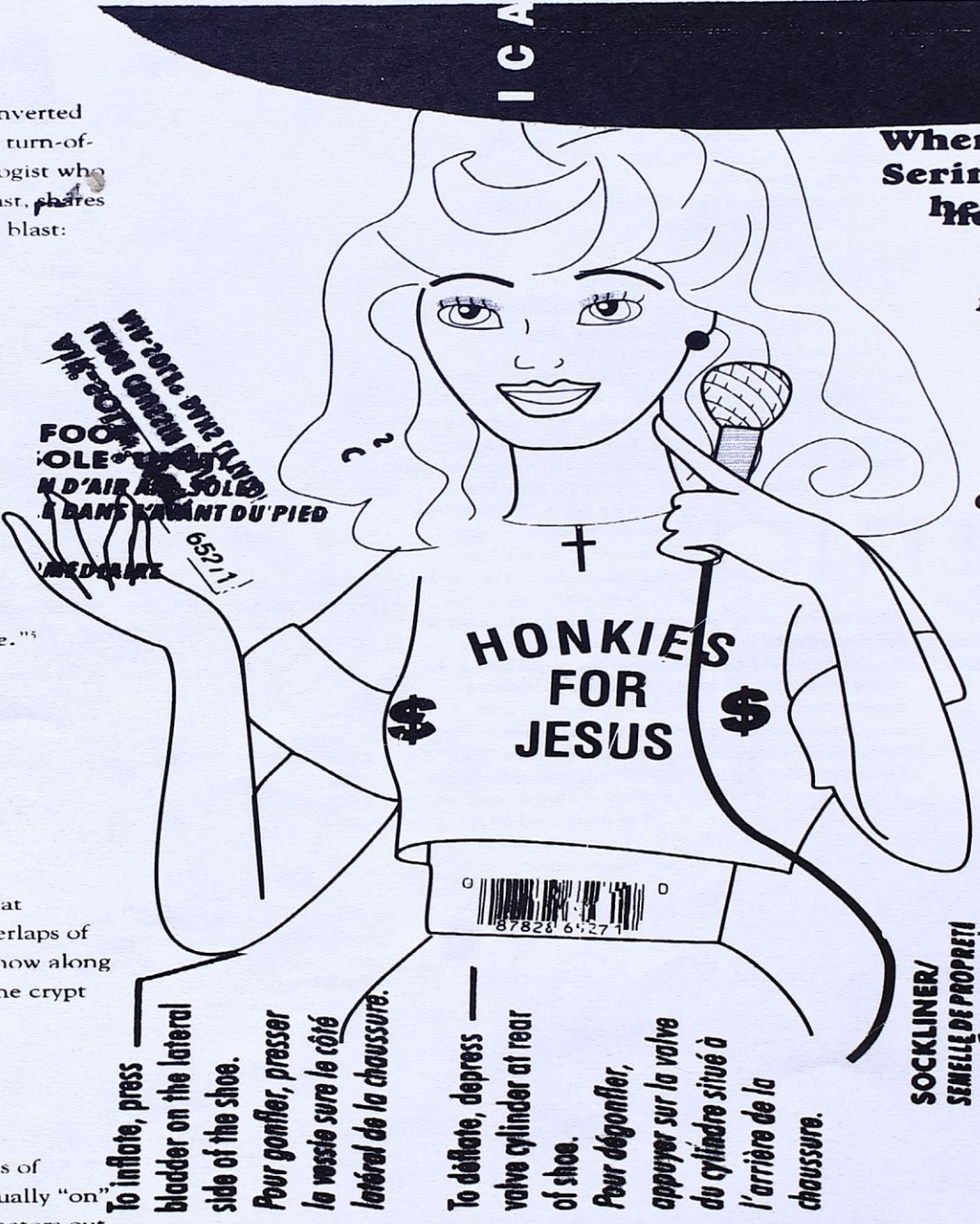
To excavate the full range of California one must apply acupressure to a series of adjacent (and often equally marginal or missing) concepts covering group or adolescent psychology, female sexuality, the haunting of music (in particular) and of the mass media at large, the charge of child abuse and, at the beginning, a certain convergence of religious and hysterical conversion. Conversion hysteria, which in theory is the rehearsal and placeholder of projection — all the way into psychosis — converges in practice (and within an intertextual complex that holds the place of Freud's missing psychology of adolescence) with religious conversion. This emerges most spectacularly in the two-volume study *Adolescence*, in which Stanley Hall, Freud's host on his first trip to America, implicates Freud's system within a psychology and genealogy of the teenager. Hall makes a date with the Teen Age, which commences with the American fad of mass religious conversion that first broke out in the late eighteenth century. The adolescent body, that is, the body of the group, which was thus built via conversion, was also wired, jolted, charged. The technologization of the body that goes down with mourning — via identification and projection — receives fine tuning through the body building of group formation or teen self-esteem. At the

origin of the Teen Age, one of the converted interviewed by Edwin Starbuck, the turn-of-the-century Californian psychologist who collected his data only on the Coast, shares the blast:

“As the choir began to sing I felt a queer feeling about my heart, which might be called a nervous tremor. There was a choking sensation in my throat, and every muscle in my body seemed to have received an electric shock. While in this state, hardly knowing what I did, I went forward. On the second night I was converted, and felt that God was pleased with me.”

There is a certain continuity — of the new and improved — sliding the electric currents of conversion or projection into the electronic culture of TV. Television achieves what film could only advertise: total simulation or surveillance. But that also means that the sutures and overlaps of cinematic projection — which still show along their dotted lines the way to cut to the crypt and bust the ghosts of melancholia and unmourning — are, on TV, invisible, inaccessible, and, clinically speaking, depersonalized. The psychotic or perverse structures of television are shared with a perpetually “on” teen audience of actors out.

When the quake struck, Serina Johnson, 13, and her sister Corina, 11, were alone in their small apartment across from Oakland's city hall. “The food started flying off the refrigerator;... the TV started knocking over;...” said Serina;... said Corina: “It was like being in a blender.”



eternal or internal disconnection from the maternal body. There can be no theory of evolution without the invention (and repetition) of adolescence.

Barbie: Periodicity models onset, set, or attention

The shock that the psychic defense system was designed to withstand — down to the internalized aftershock protection that sadomasochism stages — was first contained in the philosopheme which "California" soon came to supersede: the earthquake. A reading of the culture industry or mass media society — or California — could begin with Emerson's diagnosis in "Culture" that those who lived in dread of earthquakes could not read tropes — or happy faces.

Friendliness is a more efficient emergency-state disposition (preparation or proofing) than efficiency

holds together —

California

quake. binds the live participation of total (hallucinatory and projective) destruction.

Earthquakes are hooked up to the unconscious as catastrophic inside/out turns of events or as conveyor belts of *Nachträglichkeit* (the preserve of its traumatizing effects and after shocks).

While it is happening, the building almost crumbles or collapses — but doesn't. Did it happen? Was I having a dizzy spell? A hallucination?

The quake is thus immediately an internal experience: you can't locate where it's taking place.

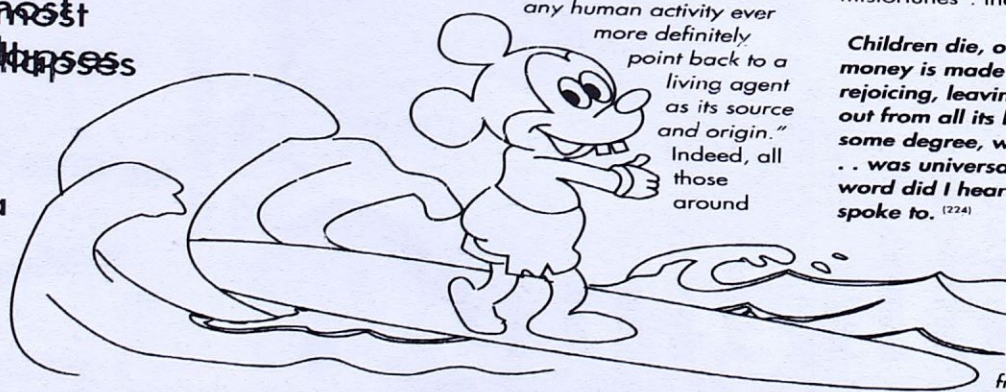
The San Francisco earthquake of 1989 erected a wall in the place of a double bridge — to

Germany, where another wall, the one separating unification of East and West, collapsed in the wake of the quake. The wall binding the bicoastal constitution of Germany/California falls only in stereo or not at all.

William James travelled to the Coast in 1906, arriving at Stanford in time to share the experience of the Big One, which even then was a personalized label or license plate, the apotheosis, in short, of the first name basis. By 1906 even the ground or basis of California — the earthquake — was Californian. "To me," as James concludes his analysis of his own response to the

1906 earthquake, "it wanted simply to manifest the full meaning of its name." James analyzes the responses he shared with other innocent bystanders as the model for all group bonding in defense against shock. The first way in which his own consciousness had taken in the quake was via the catastrophe's animation or personification "as a permanent individual entity": "It came, moreover, directly to me. It stole in behind my back, and once inside the room, had me all to itself, and could manifest itself convincingly. Animus and intent were never more present in any human action, nor did

any human activity ever more definitely point back to a living agent as its source and origin." Indeed, all those around



While the "experience was too overwhelming for anything but passive surrender to it," the inner state of the group was one of interested seriousness. (213, 215)

The terms "awful," "dreadful" fell often enough from people's lips, but always with a sort of abstract meaning, and with a face that seemed to admire the vastness of the catastrophe. . . . When talk was not directly practical, I might almost say that it expressed . . . a tendency more toward nervous excitement than toward grief. (224)

Indeed it is grief or mourning which the serious interiority of Californian quake preparedness overcomes. On the other side of the instant immortalization that the new techno-media administer we find the synchronization of "equal" suffering or instant death of all at once, which replaces the "cutting edge of all our usual misfortunes": the aloneness of suffering and death.

Children die, our house burns down, or our money is made way with, and the world goes on rejoicing, leaving us on one side and counting us out from all its business. In California every one, to some degree, was suffering. . . . The cheerfulness . . . was universal. Not a single whine or plaintive word did I hear from the hundred losers whom I spoke to. (224)

Or, as another eyewitness put it in 1989: "After the earthquake there was a strange mixture of elation and despair. . . . we united as friends."

span of teen self-esteem. On the down side (on the inside of identification) PMS give the newscast on one's own person that the present was not pregnant with a future. This character (and calendar) of periodicity can be observed as a rule

James at the time agreed: "it expressed intention." (211-12)

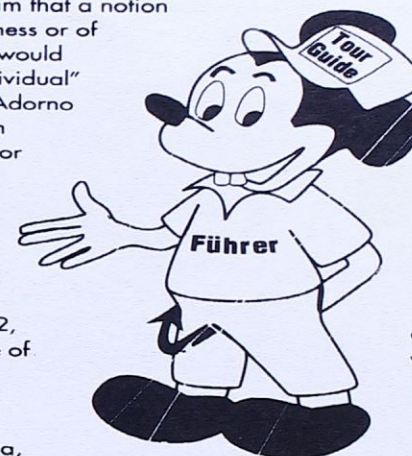
In the course of rejecting Benjamin's implicit claim that a notion of collective consciousness or of collective unconscious would improve upon "the individual" as subject of dreams, Adorno admitted one exception Benjamin could claim for his side: "It is open to criticism from the vantage point of psychology in that a mass ego exists only in earthquakes and catastrophes" (August 2, 1935). Thus on the eve of beaming across the unacknowledged connection between Germany and California, Adorno allowed that only one genuine collectivity would emerge along the fault in relations to father. In Poetry and Truth Goethe recalled the Lisbon quake as dislodging his faith in paternal support systems. Within Kleist's "The Earthquake in Chile," Adorno's forecast comes true: a massive, synchronized death remains interchangeable with the murder of an individual. And this confusion or quaking of representation and thought served as propaganda for the all-out warfare against Napoleon which Kleist's military-literary complex demanded.

Kierkegaard's journals recorded the news from the other front:

Then it happened that the great earthquake occurred... Then I surmised that the great age of my father was not a divine blessing, but rather a curse; . . . then I felt the stillness of death grow around me... A guilt must rest upon the whole family...; it was to disappear, to be struck out by God's almighty Hand, wiped out like an experiment that failed.¹⁰

The wipe-out of the experiment that failed was, in the twentieth century, the dual phantasm or legacy of two coasts: Germany and California.

The quake question, which can be measured within Germanicity on a scale from Goethe to Kleist, from Kierkegaard to Adorno, was introduced into the intertextual circuit of Hall and Starbuck writing



on adolescence or conversion by Jung, who presented his 1909 lecture "Psychic Conflicts in a Child" as third in a series of talks he delivered at Clark University on "The Association Method."¹¹ In Jung's analysis, the quake question a little girl poses sounds in German too much like another big one: "Where do Beben come from?" Quaking will synchronize her withdrawal from the paternal support system that cannot withstand the question. What emerges as safety zone from the quake slides her case to the inside of the case of California. According to Jung's analysis, the only way out for the little girl patient as she withdraws her love from her parents who lie to her — about Beben — would be sublimation if she weren't too young for sublimation to render her "more than symptomatic service." (132) But the Messina earthquake helps her out:

"That was the beginning of her nocturnal fears; she could not be left alone, her mother had to go to her and stay with her, otherwise she was afraid that the earthquake would come and the house fall in and kill her." (132) Her next (society-side) step toward self-help is the invention of the "stereotyped fantasy of a 'big brother' who knew everything, could do everything, and had everything": "The next day at lunch, Anna announced, apparently out of the blue,

"My brother is in Italy and has a house made of cloth and glass and it doesn't fall down."

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(regle) in men, whose (phantasmatic) menstruation wipes out on the blood bond of identification: drinking and delinquency, sleeping around and acting out are modes of periodicity that go with the flow. But if you are woman PMS at the

Although the model for the fantasy brother was the father ("who seems to be rather like a brother to Mama"), a "childish fear of the father" persists among the aftershock effects. Between the drifting plates of her libido "there was some obstacle preventing the transference of love to the parents and that therefore a large part of it was converted into fear."¹⁴² While Anna imagines that Papa and the gardener wish to kill her, Jung projects around this blockage and conversion the psychotic (or endopsychic) expansion or application of her case: "(This childish fear of the father is to be seen particularly clearly in adults in cases of dementia praecox, which takes the lid off many unconscious processes as though it were acting on psychoanalytical principles.)."¹⁴²

If she were to observe, in principle, the converter or blender that was in fact turned on in the '89 earthquake. The earthquake packs the teenage charge: it runs, beginning in the eighteenth century, down the modernist channels of adolescence. Group formation, preparedness, denial are some of the society-wide aftershocks. If one peels away from its simultaneity a genealogy of the quake, one discerns, at first, a random catastrophe that escapes a fault in relations with father. But in the wake of the primal quake (already in Kant's

reflections on the Lisbon disaster, for example), preparedness, denial, and group bonding survive to schedule catastrophe, certainly in California, as always and already happening. Group preparedness absorbs shocks and tremors against which paternal support systems were not proof — and could not be quake-proofed.

same time rides the anticipatory resoluteness that unifies three time zones (and Freud's two systems).

"Time stops when you're in the tube".



And yet one cannot be sure, even when it happens, that it is happening.

VISIBLE LARGE-VOLUME HEEL

MMAN

NOTES

1. For a history of the underworld impulse (in social theory, sci-fi lit and other coming attractions of the unconscious) see Rosalind Williams, *Notes on the Underground: An Essay on Technology, Society, and the Imagination* (Cambridge, Mass.: MIT Press, 1990). Dickens, for example, described the laying down of a railway through town as "the first shock of a great earthquake" (cited in Williams, p. 64).
2. Wendy Lesser, *The Life Below the Ground: A Study of the Subterranean in Literature and History* (Boston: Faber and Faber, 1987), p. 23.

3. The Corbusier quotes are taken from Thilo Hilpert, *Die Funktionelle Stadt: Le Corbusiers Stadtvision — Bedingungen, Motive, Hintergründe* (Braunschweig: Vieweg, 1978), pp. 17, 19, 20, 121, 122, 132.

4. Williams, p. 63.

5. Edwin D. Starbuck, *The Psychology of Religion: An Empirical Study of the Growth of Religious Consciousness* (London: Walter Scott, Paternoster Square, 1901), p. 79.

6. *Time*, October 30, 1989.

7. Ralph Waldo Emerson, *The Conduct of Life* (Boston: Houghton Mifflin, 1904), 140. There are direct funeral connections featuring a dead brother (who was his "best friend") between "Culture" and the essay "Friendship." The connections are technologized: "Science with her telegraphy" must fine tune "dull nerves" so that the new free man can be received. "There is nothing he will not overcome and convert." Finally, the new man will be born (in America) out of the trajectory of travel to California (rather than to Europe, the "mental home" of American "invalid habits"). The "search after friendship" supersedes desire.

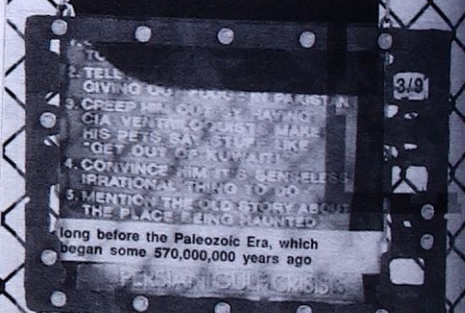
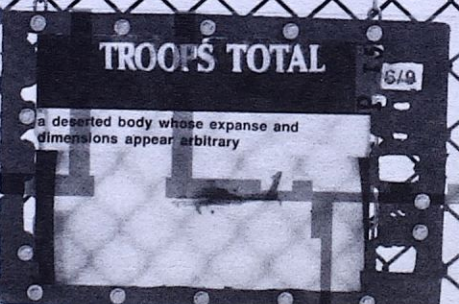
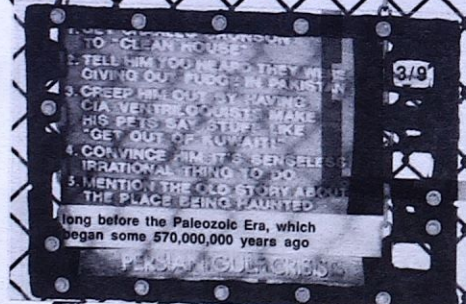
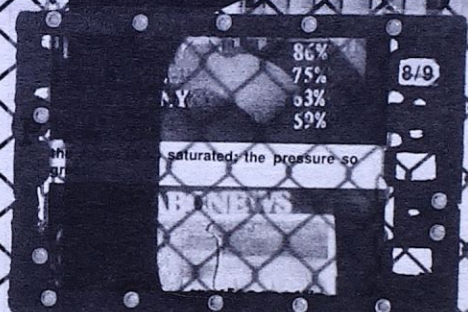
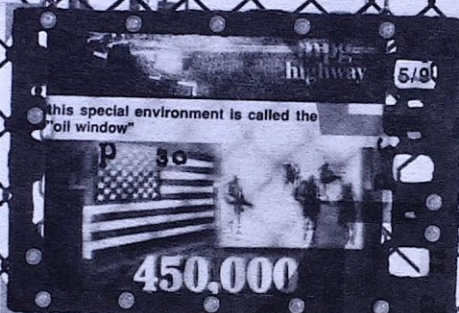
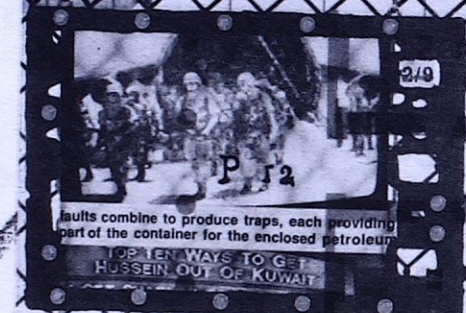
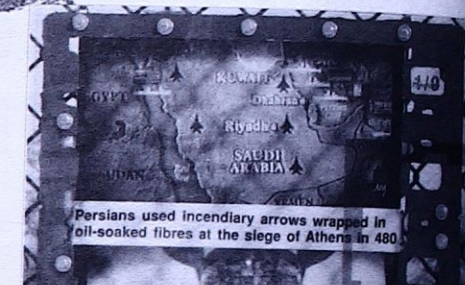
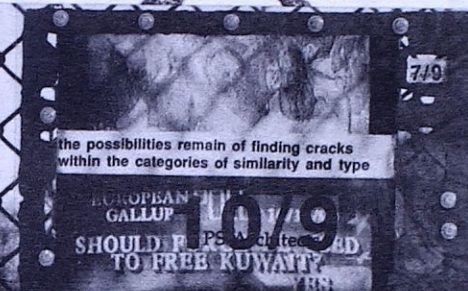
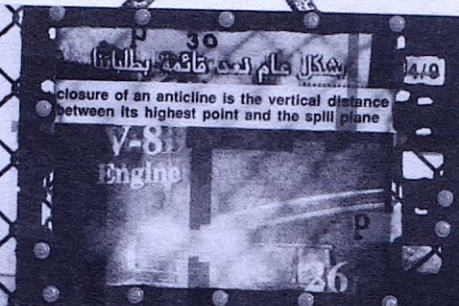
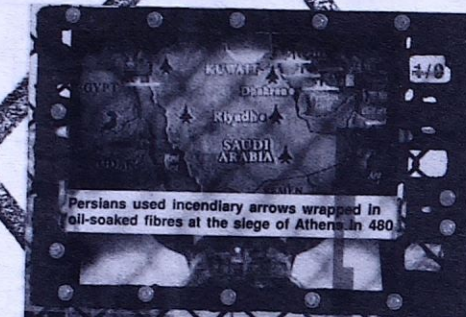
everyone seeks an "equal" to "deal with with the simplicity and wholeness with which one chemical atom meets another."

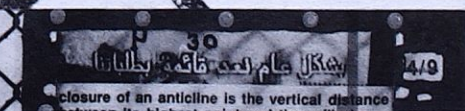
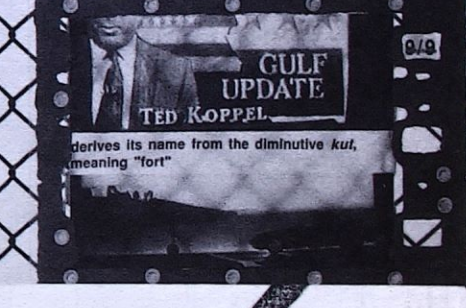
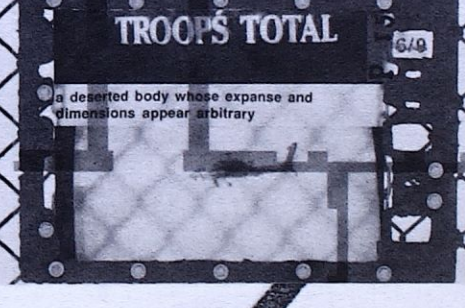
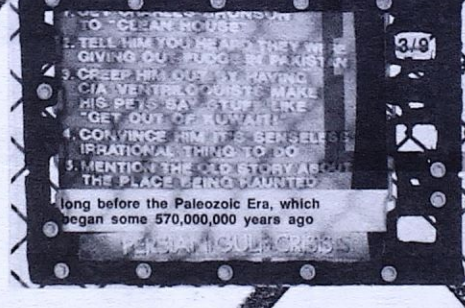
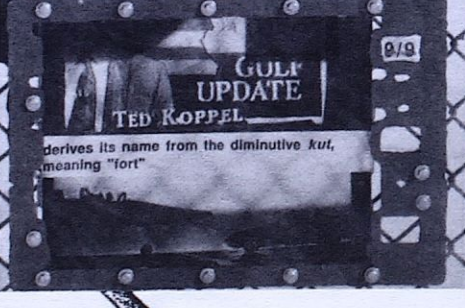
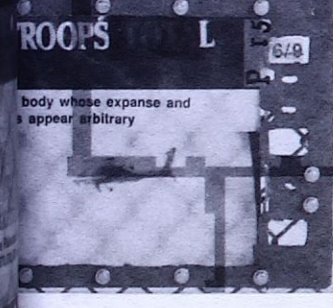
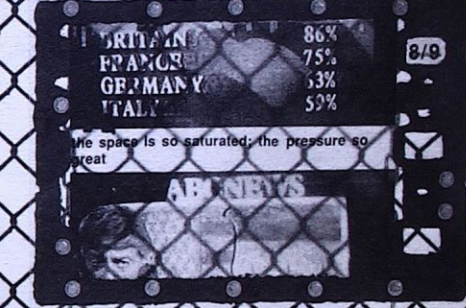
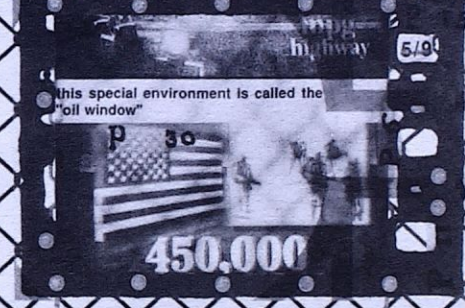
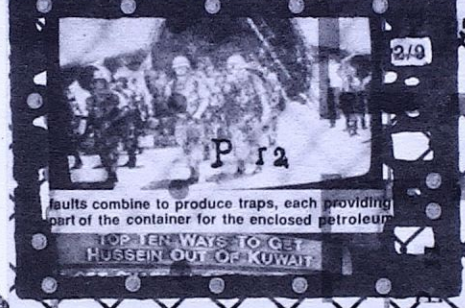
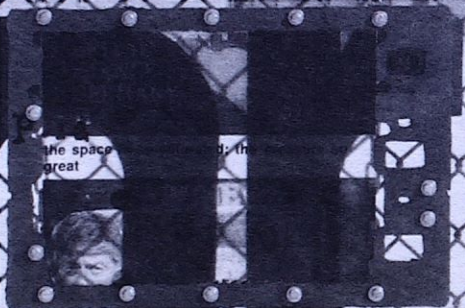
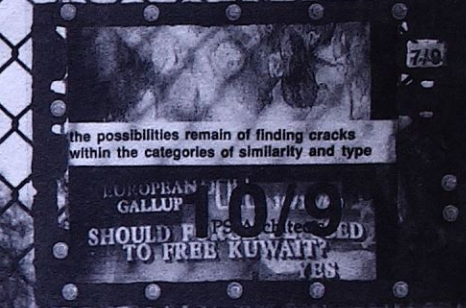
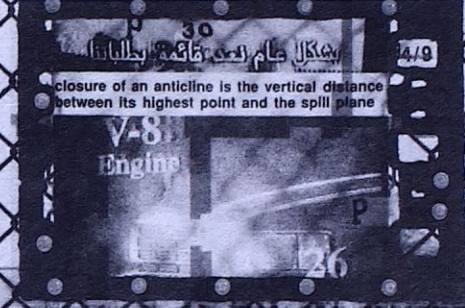
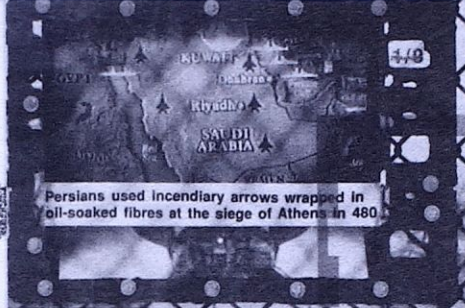
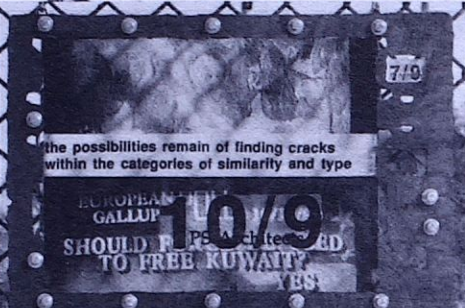
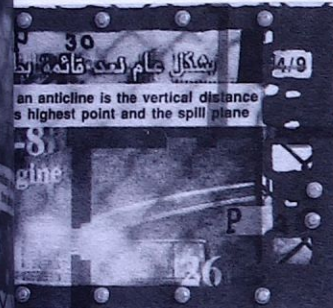
8. William James, "On Some Mental Effects of the Earthquake," in *Memories and Studies* (New York: Longmans, Green, 1911), 212-13. Subsequent references are given in the text.

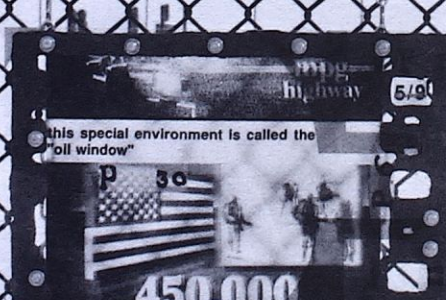
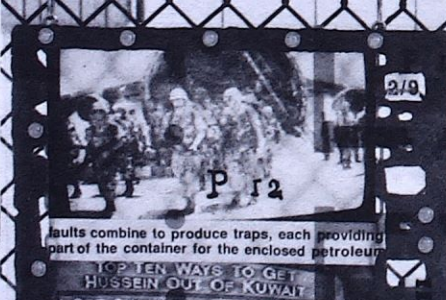
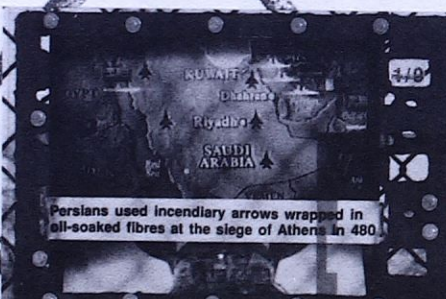
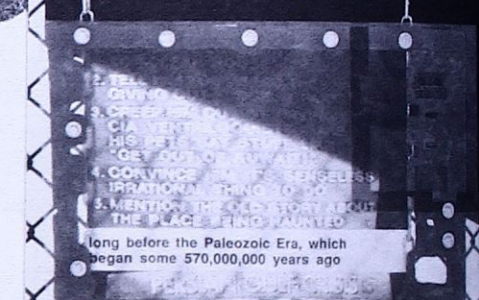
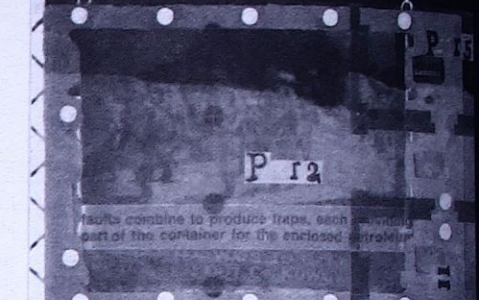
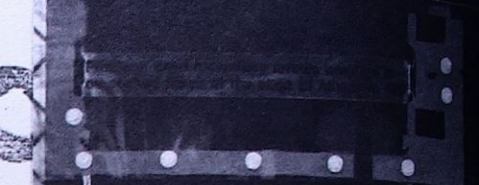
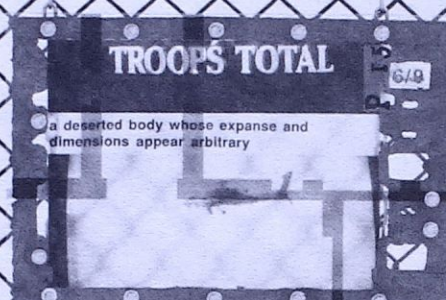
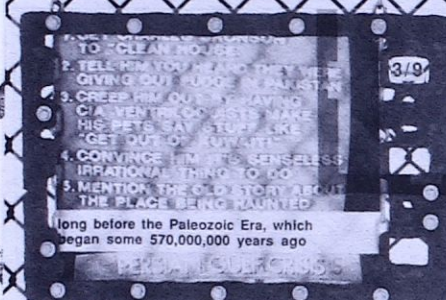
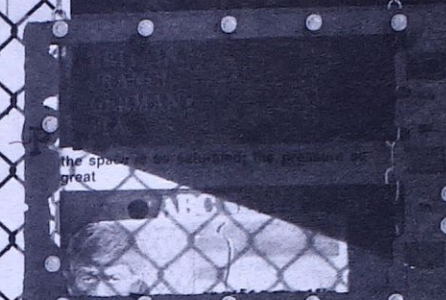
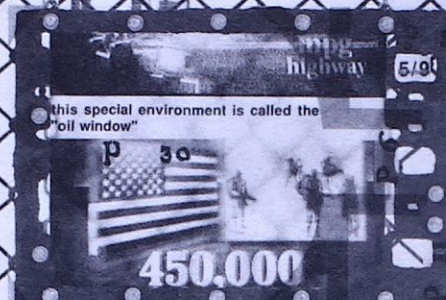
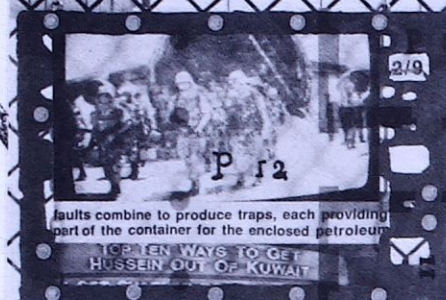
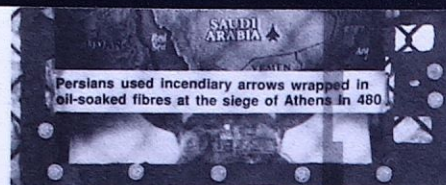
9. "Letters," *Time*, November 20, 1989.

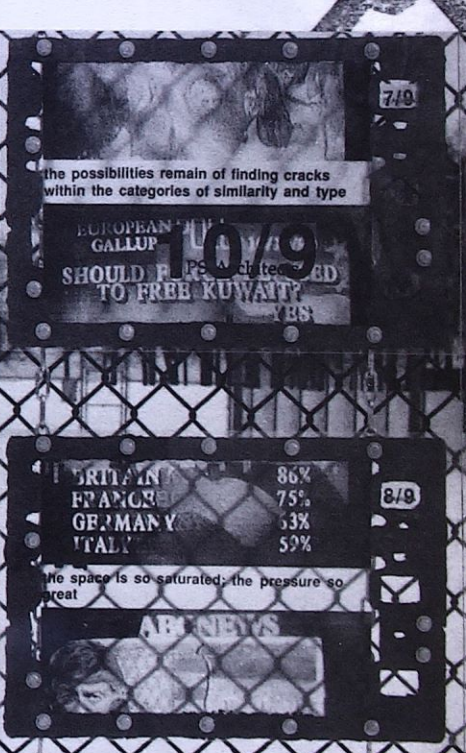
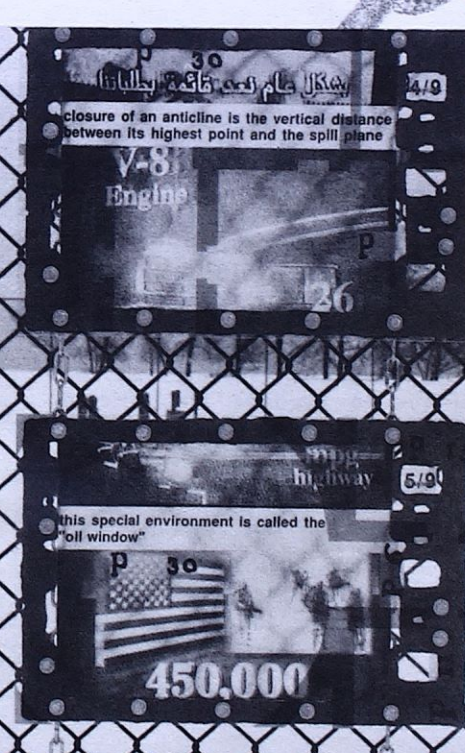
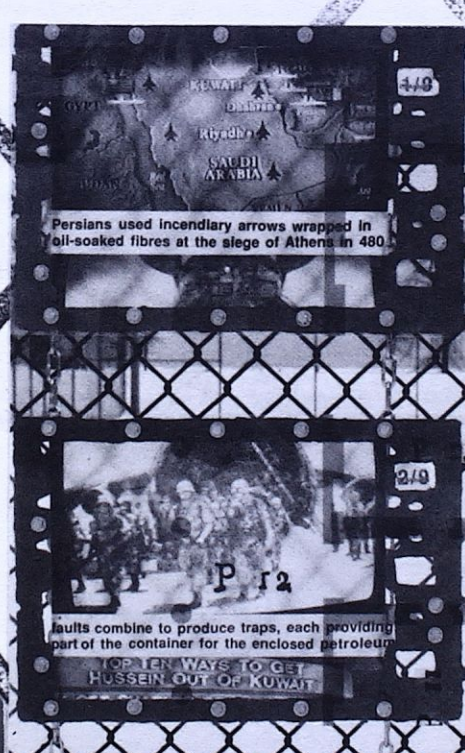
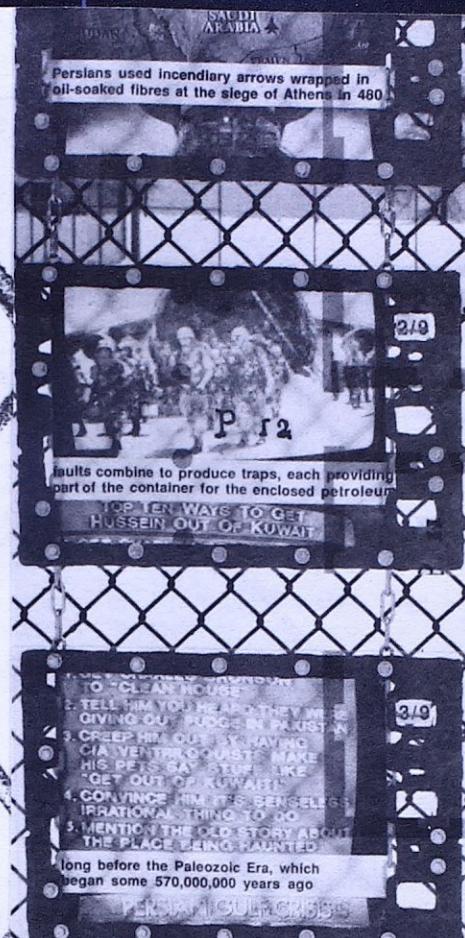
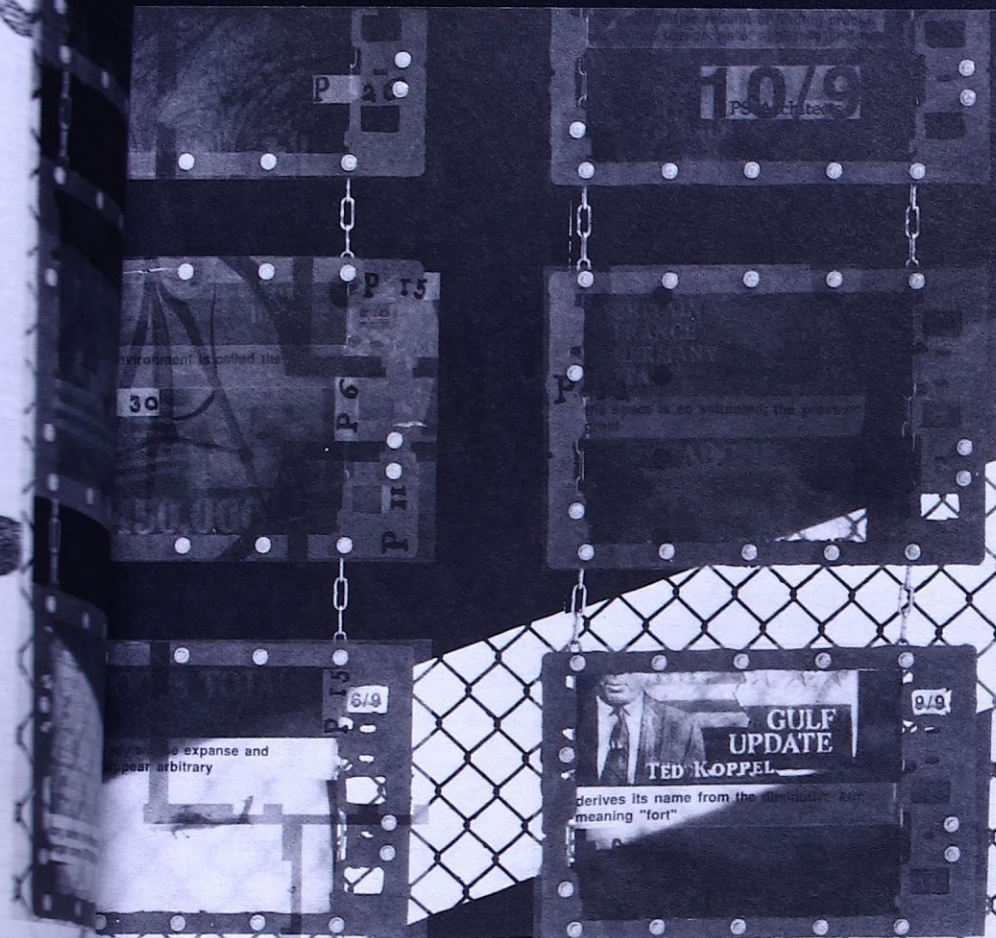
10. *Journals* 1 (1838): 120.

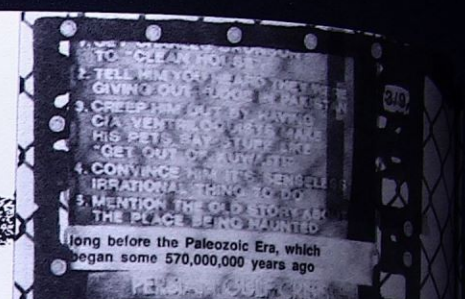
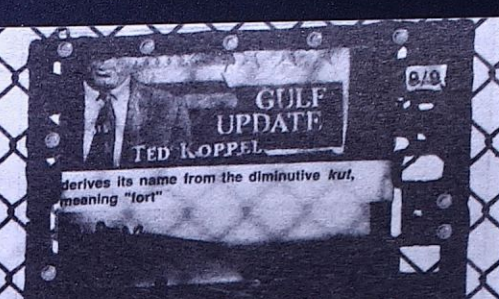
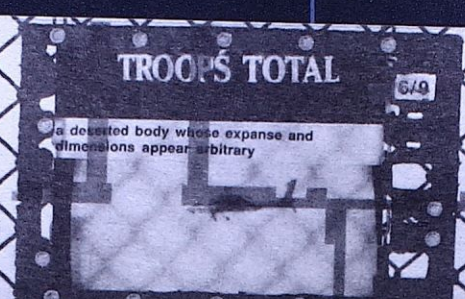
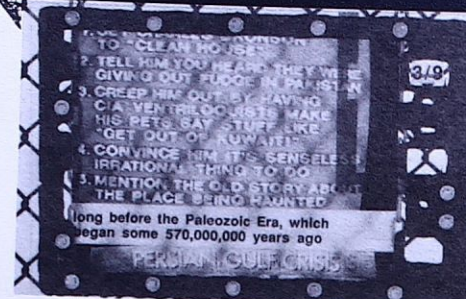
11. C.G. Jung, "Psychic Conflicts in a Child," *The Psychoanalytic Years*, trans. R.F.C. Hull and Leopold Stein (Princeton: Princeton University Press, 1974), 124-51. References are to this edition and are given in the text.











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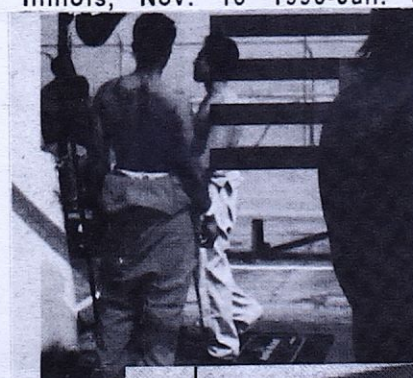
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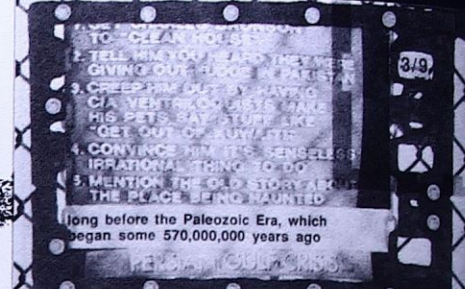
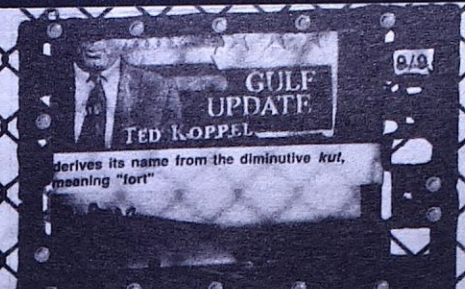
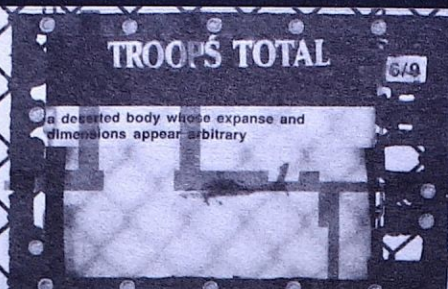
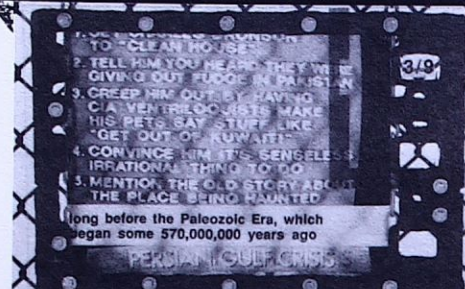
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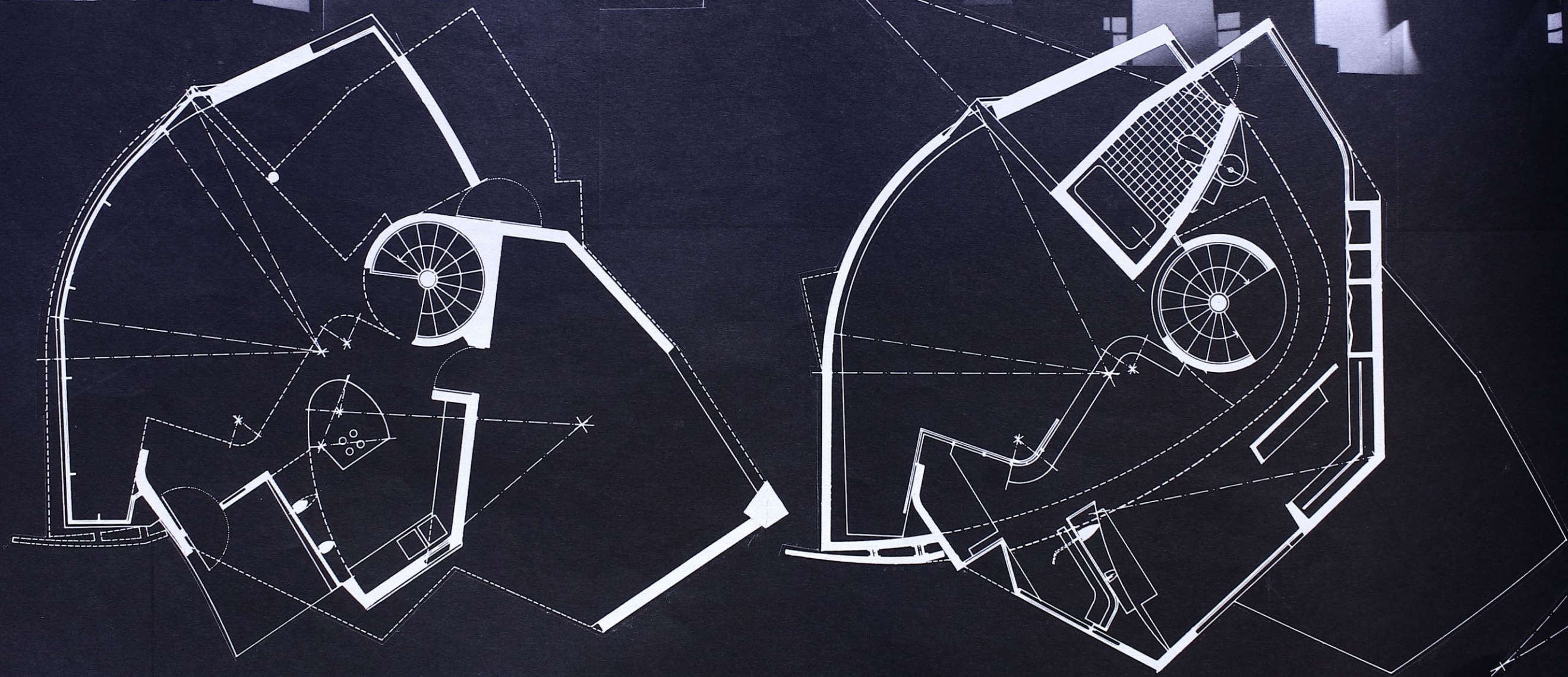
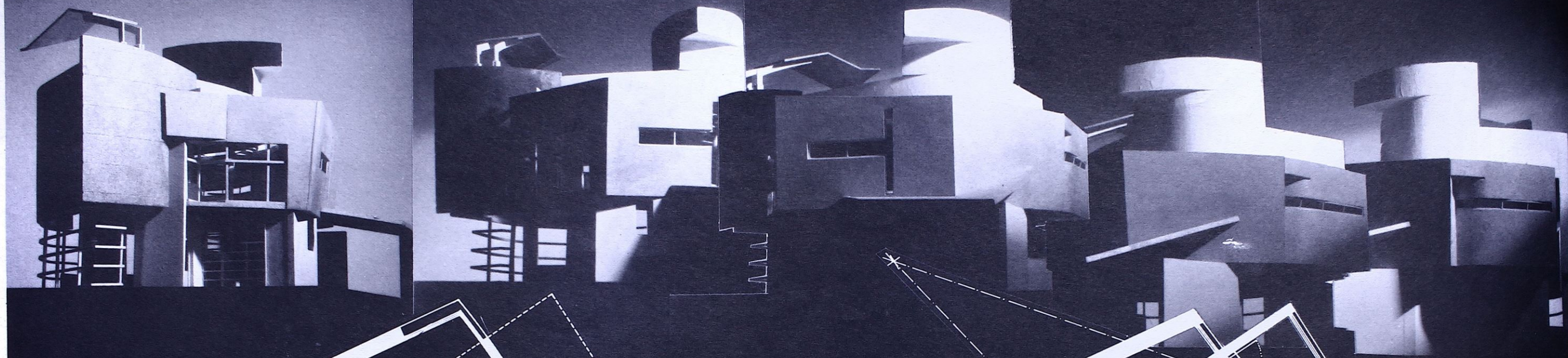
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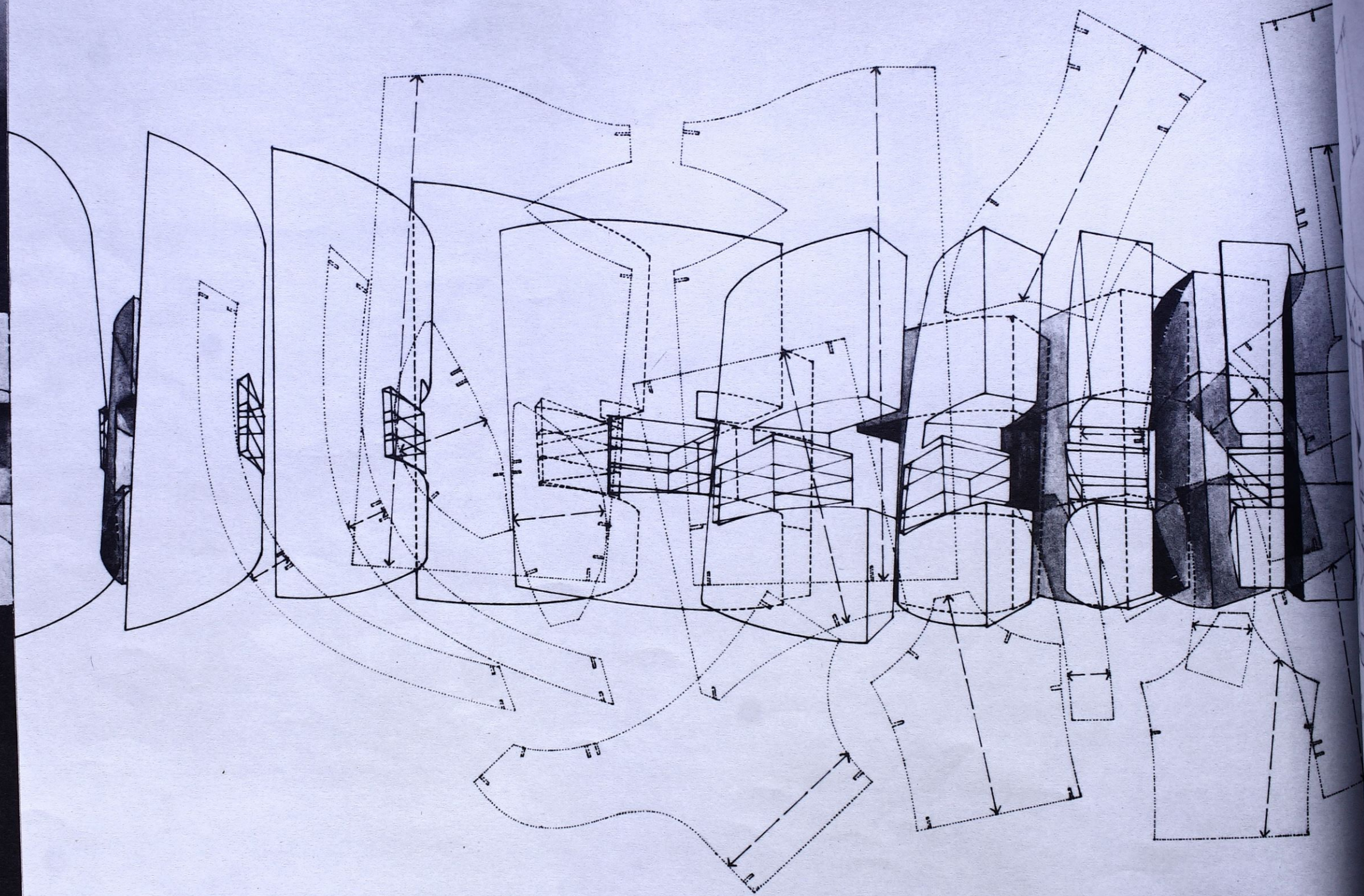
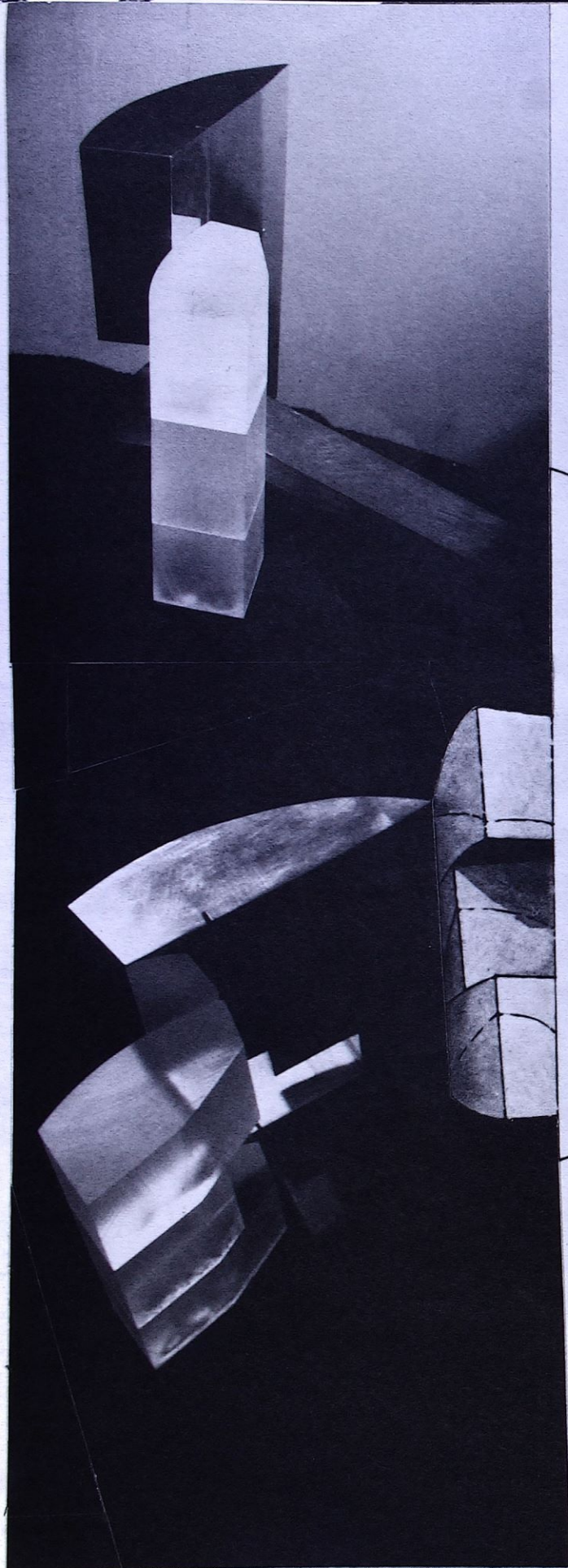
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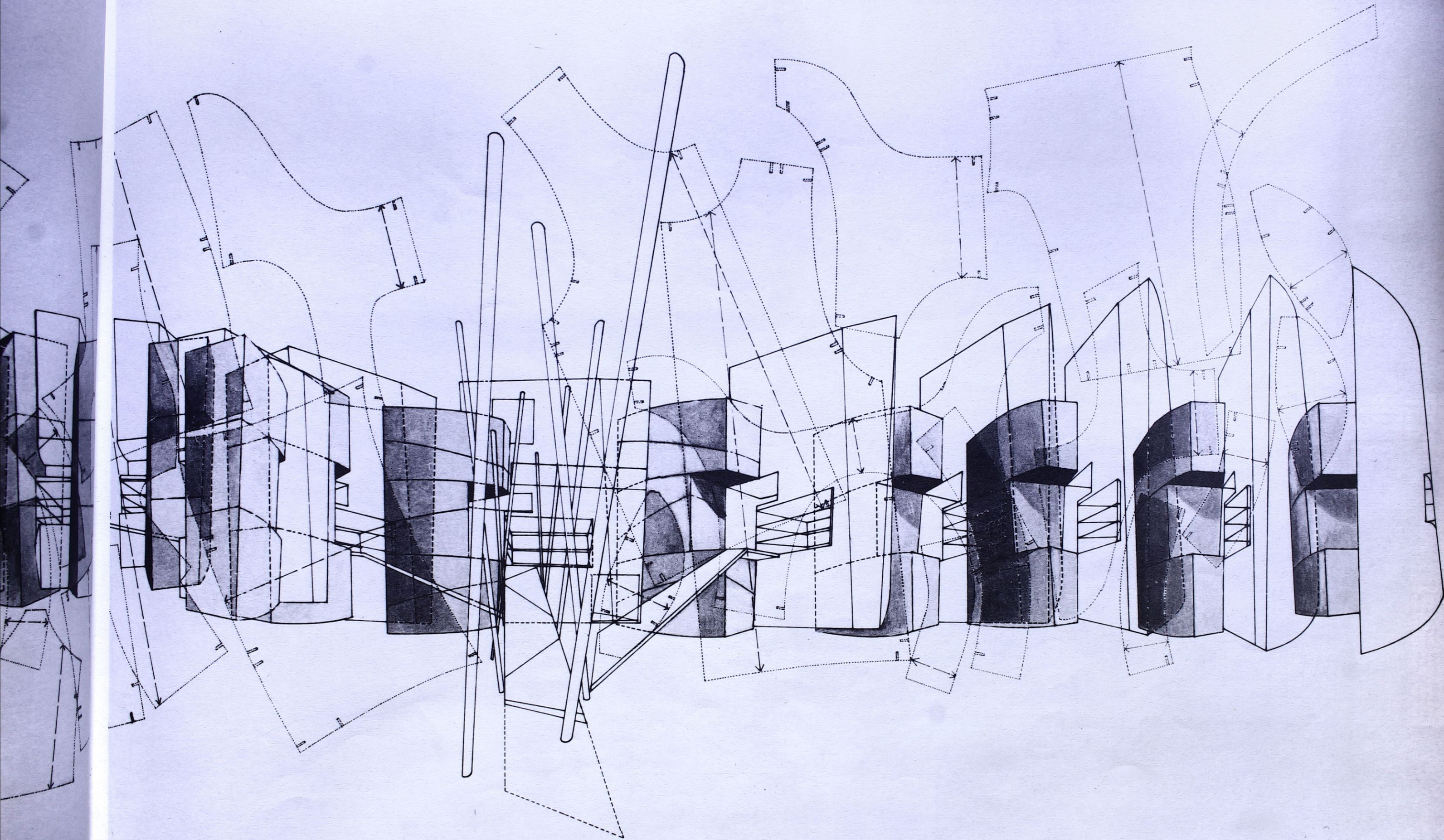


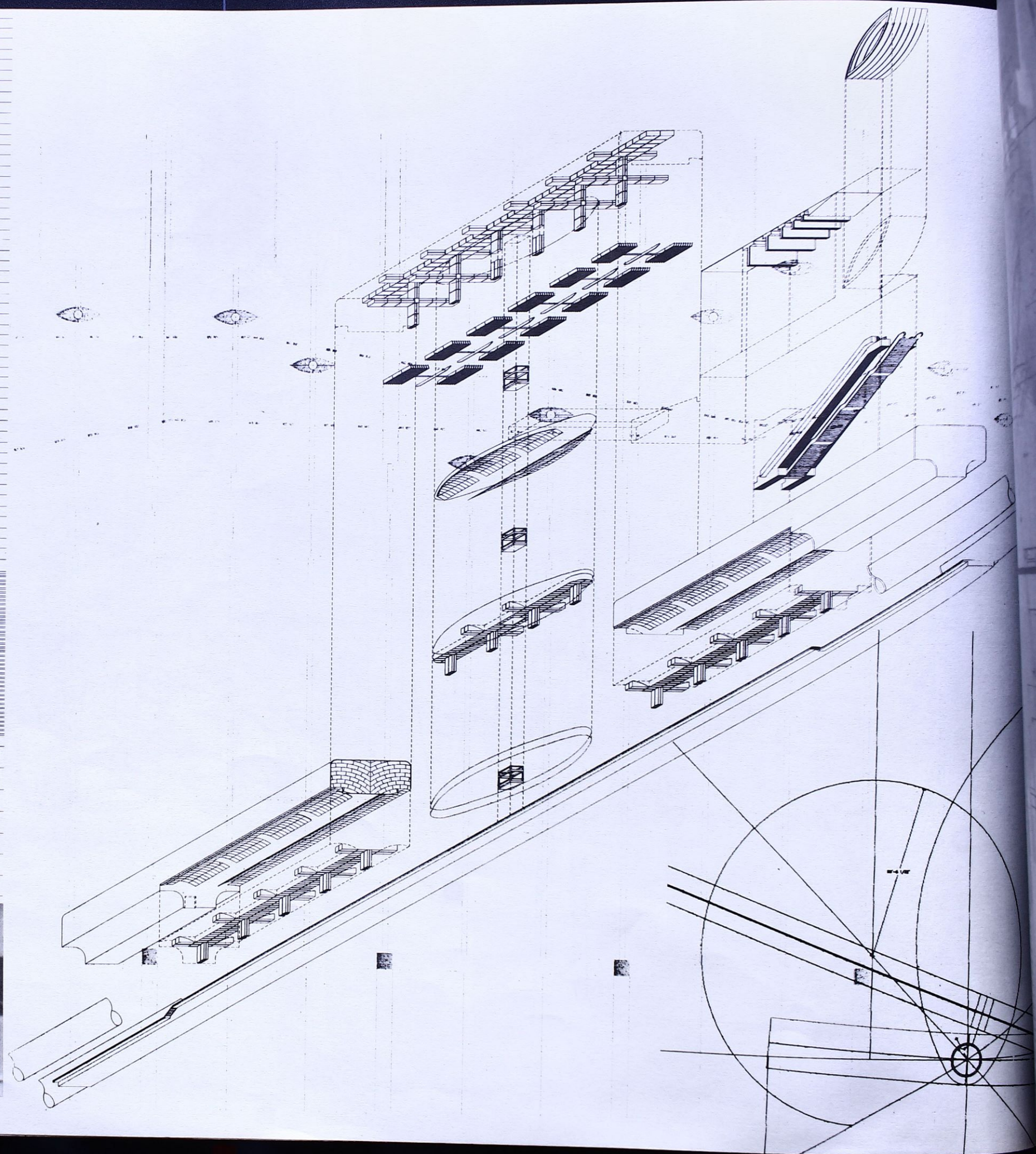
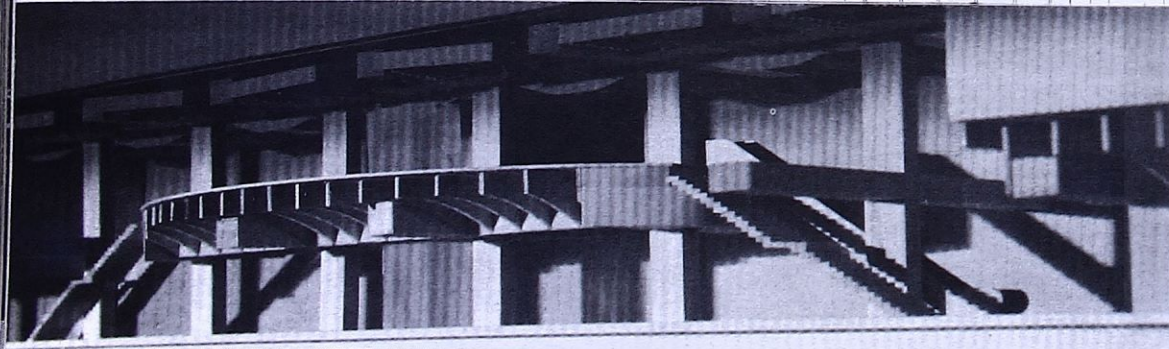
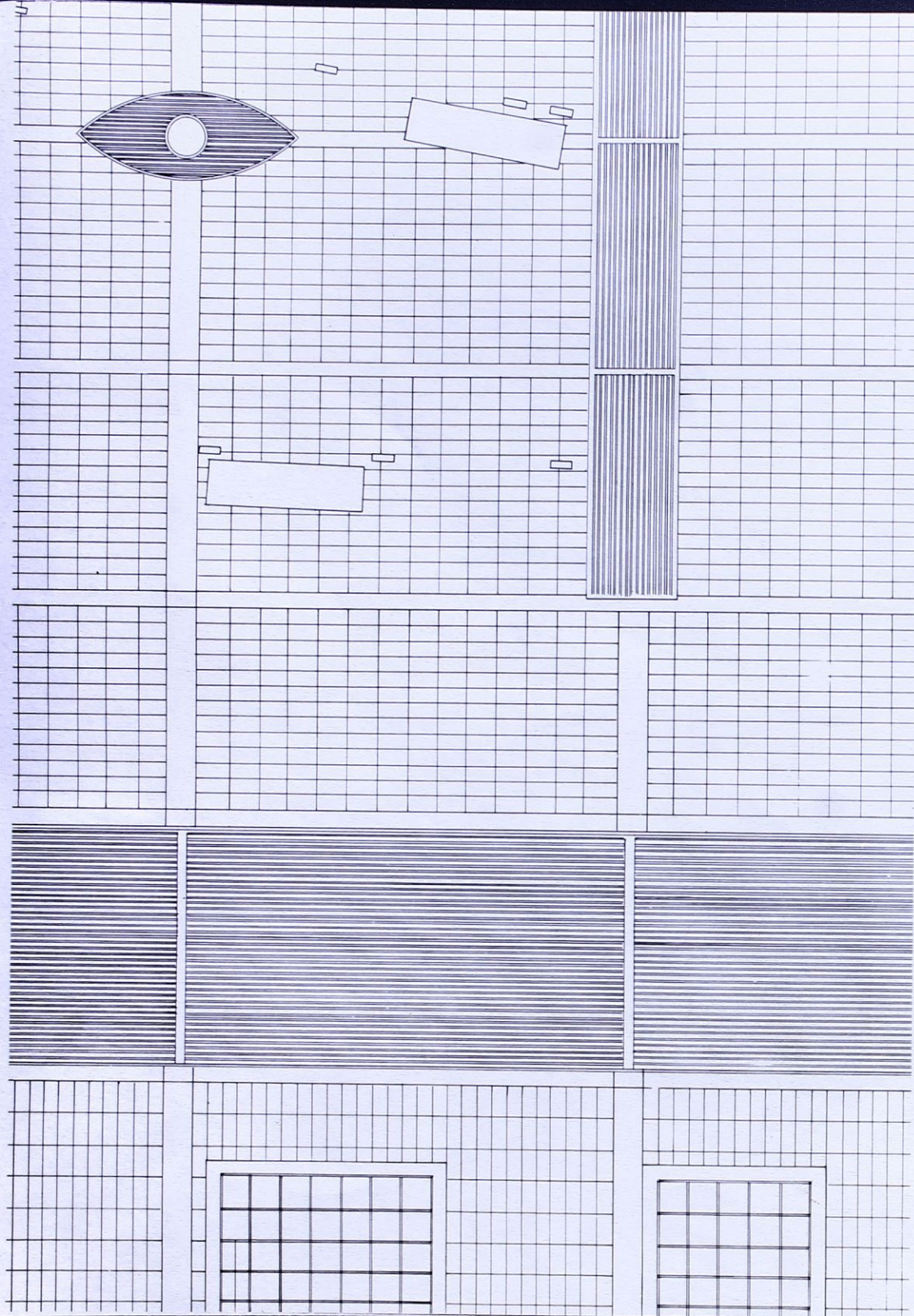


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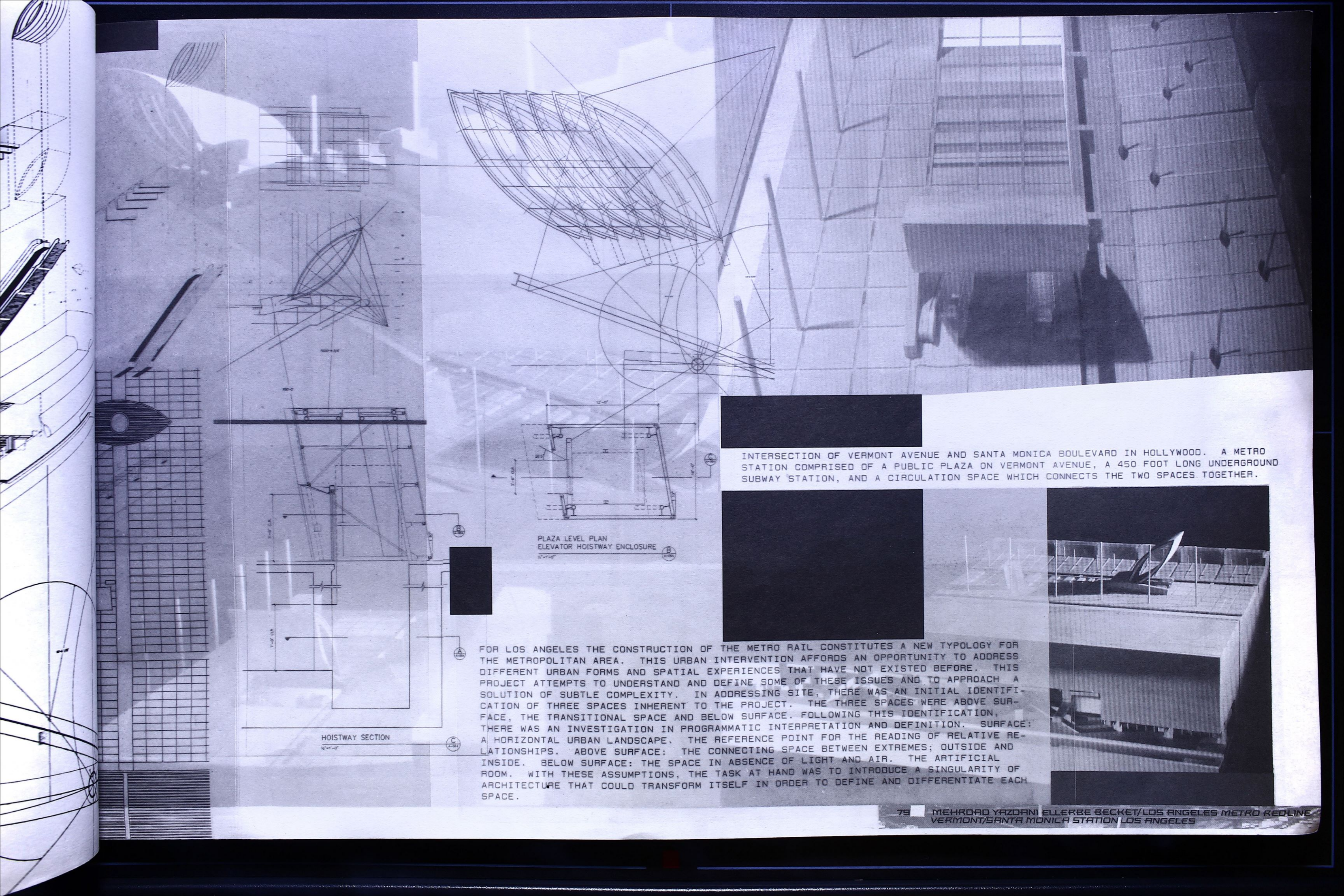
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CUTTING, ASSIMILATING, AND REARRANGING;
IN A SENSE COLLAGING. IN THE END IT
PRODUCES A NEW GEOMETRY WHICH SEEKS TO
CREATE NEW PERCEPTIONS OF VOLUMES AND
SPACES.







78 MEHRDAD YAZDANI ELLERBE BECKETT/LOS ANGELES METRO REDLINE VERMONT/SANTA MONICA STATION LOS ANGELES

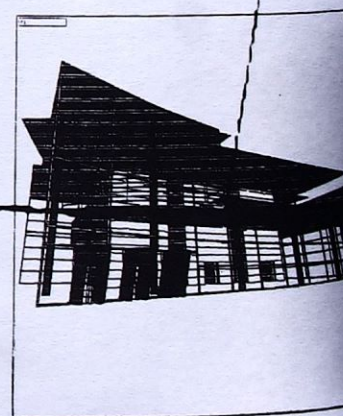
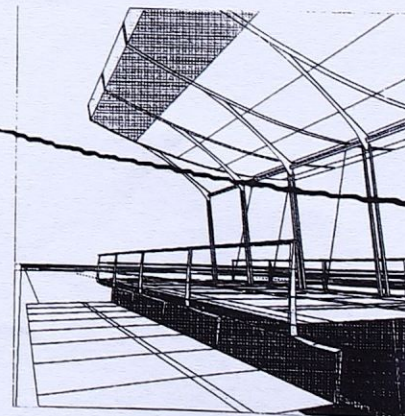
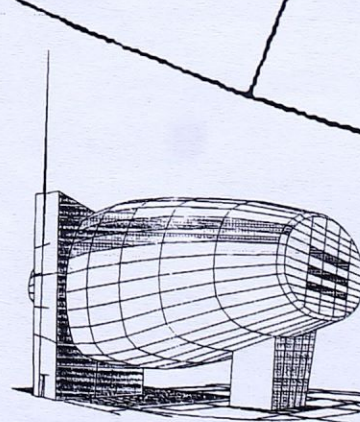
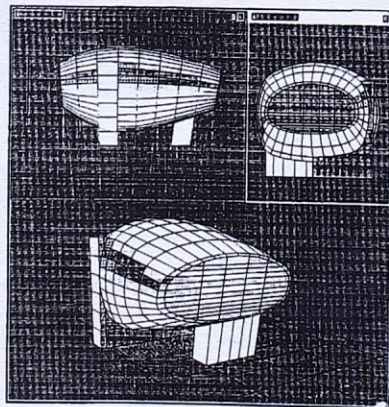
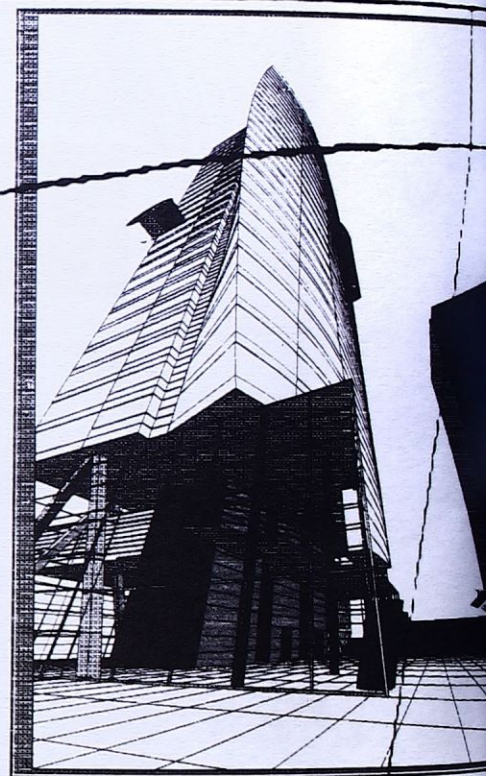
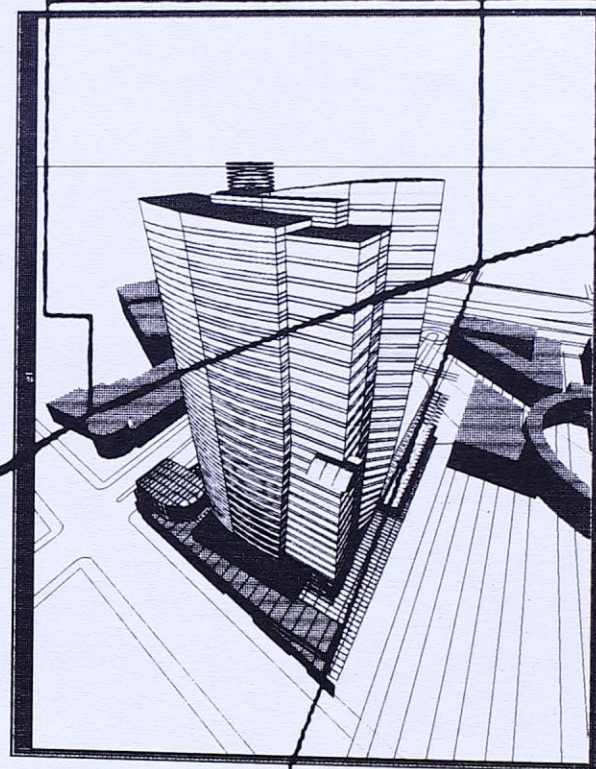
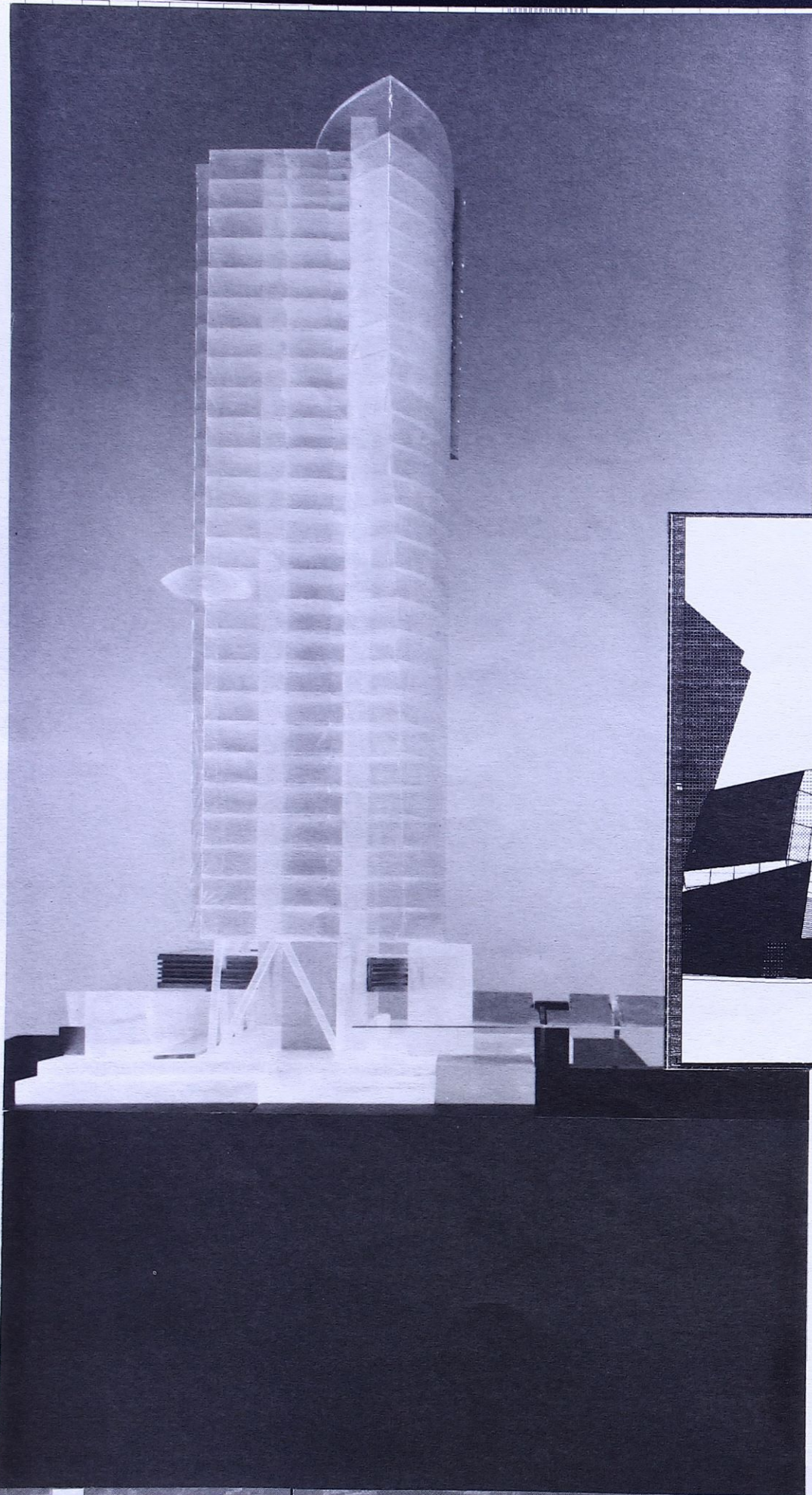


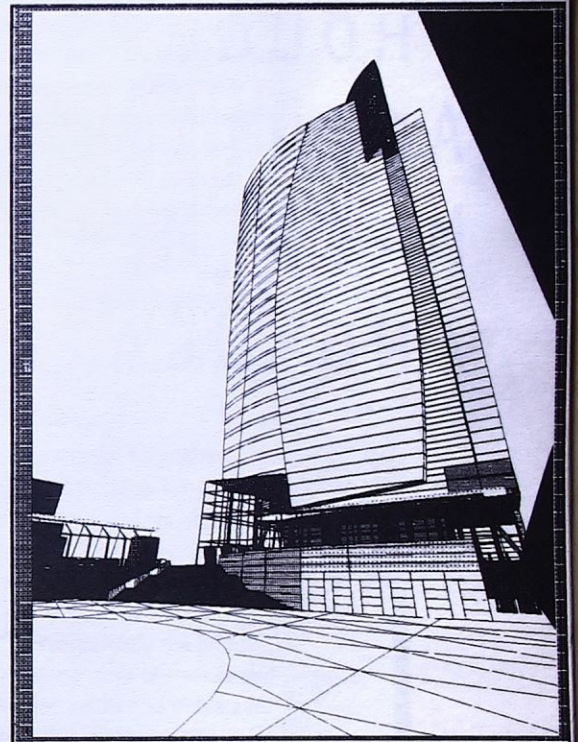
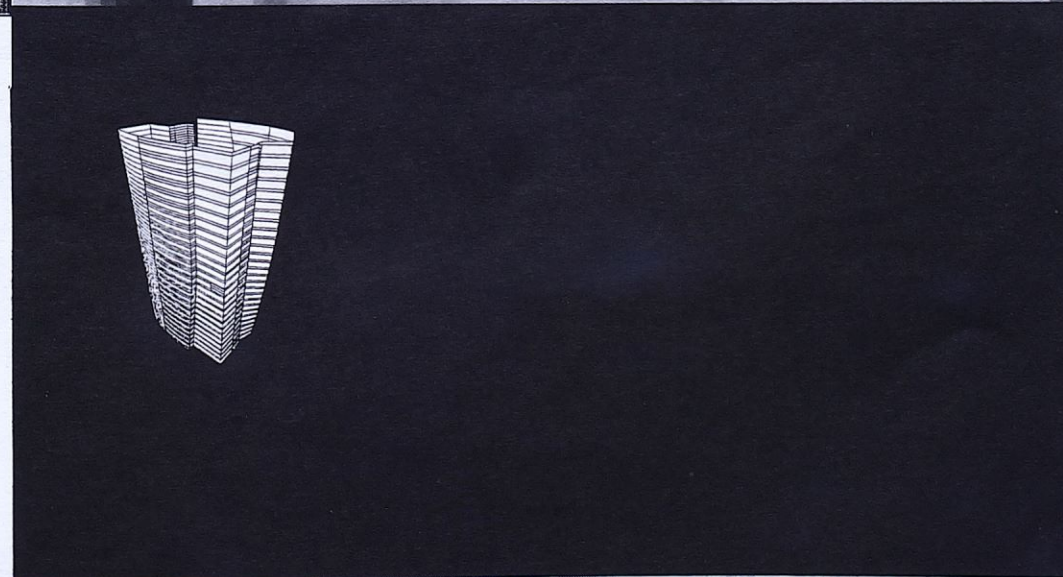
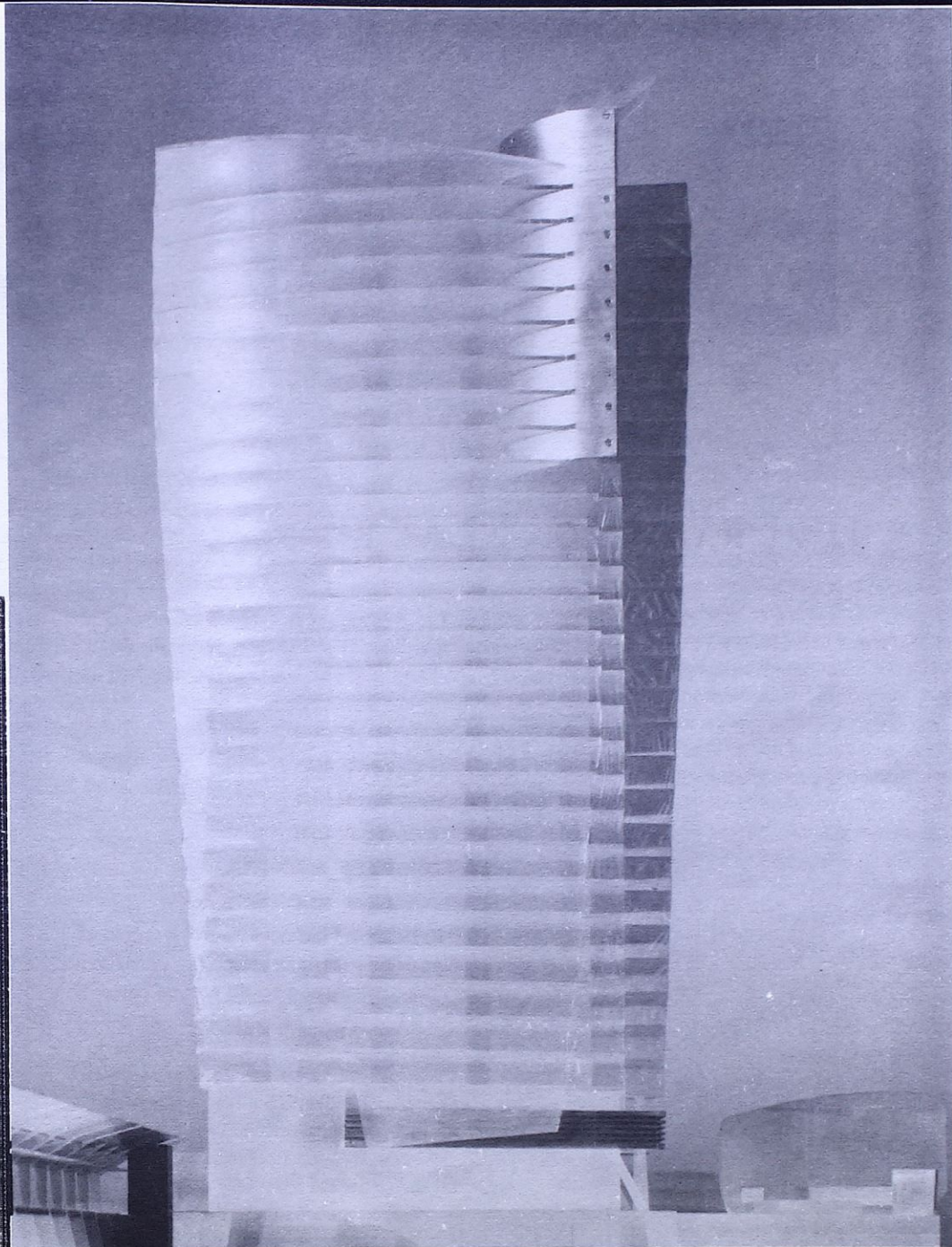
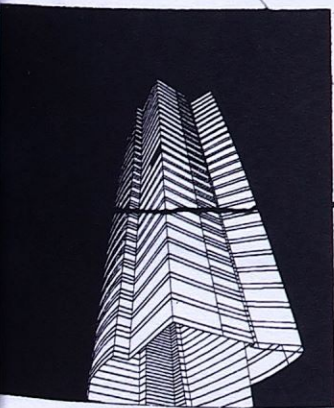
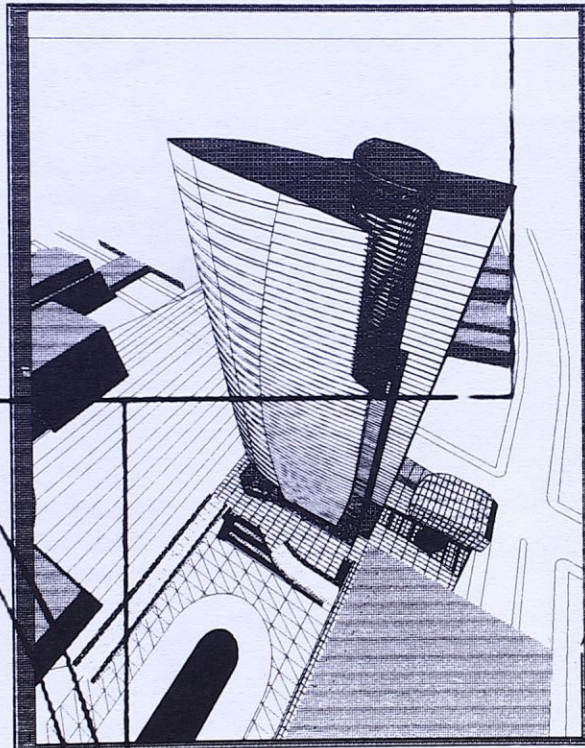
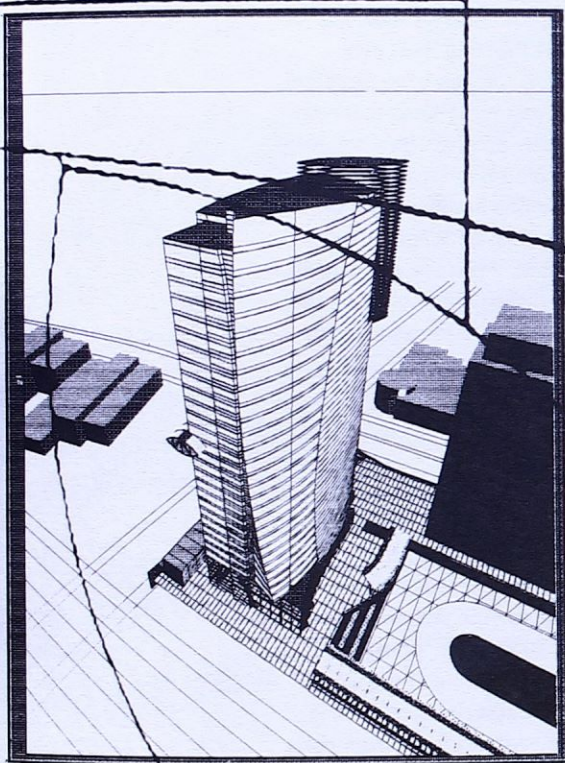
INTERSECTION OF VERMONT AVENUE AND SANTA MONICA BOULEVARD IN HOLLYWOOD. A METRO STATION COMPRISED OF A PUBLIC PLAZA ON VERMONT AVENUE, A 450 FOOT LONG UNDERGROUND SUBWAY STATION, AND A CIRCULATION SPACE WHICH CONNECTS THE TWO SPACES TOGETHER.

PLAZA LEVEL PLAN
ELEVATOR HOISTWAY ENCLOSURE

HOISTWAY SECTION

FOR LOS ANGELES THE CONSTRUCTION OF THE METRO RAIL CONSTITUTES A NEW TYPOLOGY FOR THE METROPOLITAN AREA. THIS URBAN INTERVENTION AFFORDS AN OPPORTUNITY TO ADDRESS DIFFERENT URBAN FORMS AND SPATIAL EXPERIENCES THAT HAVE NOT EXISTED BEFORE. THIS PROJECT ATTEMPTS TO UNDERSTAND AND DEFINE SOME OF THESE ISSUES AND TO APPROACH A SOLUTION OF SUBTLE COMPLEXITY. IN ADDRESSING SITE, THERE WAS AN INITIAL IDENTIFICATION OF THREE SPACES INHERENT TO THE PROJECT. THE THREE SPACES WERE ABOVE SURFACE, THE TRANSITIONAL SPACE AND BELOW SURFACE. FOLLOWING THIS IDENTIFICATION, THERE WAS AN INVESTIGATION IN PROGRAMMATIC INTERPRETATION AND DEFINITION. SURFACE: A HORIZONTAL URBAN LANDSCAPE. THE REFERENCE POINT FOR THE READING OF RELATIVE RELATIONSHIPS. ABOVE SURFACE: THE CONNECTING SPACE BETWEEN EXTREMES; OUTSIDE AND INSIDE. BELOW SURFACE: THE SPACE IN ABSENCE OF LIGHT AND AIR. THE ARTIFICIAL ROOM. WITH THESE ASSUMPTIONS, THE TASK AT HAND WAS TO INTRODUCE A SINGULARITY OF ARCHITECTURE THAT COULD TRANSFORM ITSELF IN ORDER TO DEFINE AND DIFFERENTIATE EACH SPACE.





UNBRIDLED

THOUGHTS ON ARCHITECTURE, MASS MEDIA AND DEATH

1. CRYPTIC SPACE

THE EGYPTIANS SAY THAT THEIR HOUSES ARE ONLY
HOSTELRIES, AND THEIR GRAVES THEIR HOUSES.

DIODORUS OF SICILY

THERE IS HARDLY ANY SPHERE OF HUMAN EXPERIENCE
WHERE RATIONALLY INCOMPATIBLE BELIEFS SO
EASILY COEXIST AND WHERE PRELOGICAL, ONE MIGHT
ALMOST SAY METALOGICAL, FEELINGS SO STUBBORNLY
SURVIVE IN PERIODS OF ADVANCED CIVILIZATION AS
IN OUR ATTITUDE TOWARD THE DEAD.

ERWIN PANOFSKY

Heidegger begins his inquiry into the nature of "dwelling" by setting aside a group of structures which do not properly belong to the category of dwelling places: power and railway stations, market halls, air hangars, and bridges (145). We might say, with Walter Benjamin, that what links these structures is their transitivity, — a certain translational effect derived from their various functions. But then it would be necessary to recall Benjamin's fascination with the catacombs of "industrial luxury," the "arcades, exhibition halls, railway stations — buildings which served transitory purposes," and to remember that the Parisian arcades were the setting for night-walks, and that this was "the great period of noctambulisme."¹ Even so, the idea of transitivity only partially explains why Heidegger's reservations about such structures (which turn the street into a dwelling) give way, in the course of his thinking, to fascination. For when Heidegger chooses to call before the reader's mind an exemplum of the idea of dwelling, he calls to mind a bridge. A bridge, he concludes, is indeed "a house" — of sorts (158), but also, given its existence as

a "thing," it is an "unknown X" (153). Does this letter, which, more than any other letter, rivals the material promiscuity of the thing, stand in for the bridge as a crossing to the "other side?" Is it a warning, a signature, a decoy? Or is it a mark of defiance and disfigurement, a crossing out; a contract between architecture and oblivion, architecture and mass media, architecture and death?

Heidegger's questioning of the concepts of building and dwelling takes the form of a remembrance, or recollection, of the "ancient meaning" of these words. For, "The real sense of *bauen*, namely dwelling, falls into oblivion" (148). The fact that the "real meaning" of building has been forgotten

is "evidence of the primal nature of these meanings," for "with the essential words of language, their true meaning easily falls into oblivion in favor of foreground meanings. Man has hardly yet pondered the mystery of this process" (148). What falls into oblivion is by no means trivial, — on the contrary, it is essential and is forgotten through an inevitable, yet mysterious process. To forget therefore means to preserve, while remembrance intervenes, and revives, in a manner that is apparently not intrinsic to language.

Just as forgetting, in this case, is a "mystery" that belongs properly to language, without psychological coordinates, so the act of remembrance that Heidegger enacts in this essay exceeds any conception of natural memory. The text depends on a highly artificial process of recovering "primal meaning" from oblivion. The meaning of the word "building" for example, is recalled by constructing composite images derived etymologically from parts or variants of the word.² Thus, recovering the true meaning of architecture depends on the invention of an artificial memory, a kind of mnemotechnics that counteracts the mysterious retraction of meaning in language. The whole question of the disappearance, or invisibility, of architectural meaning must therefore always be considered in reference to the sanctity of oblivion (its role in preserving primal meaning), and to the technics of memory.



¹ Walter Benjamin, Charles Baudelaire, *A Lyric Poet in the Era of High Capitalism*, trans. Harry Zohn (London: Verso, 1983), pp. 159, 50. Benjamin cites a Parisian guidebook of 1852: "The Arcades, a rather recent invention of industrial luxury, are glass-covered, marble-paneled passageways through entire complexes of houses whose proprietors have combined for such speculations. Both sides of the passageways, which are lighted from above, are lined with the most elegant shops, so that such an arcade is a city, even a world in miniature" (36-7).

² One is reminded of Benjamin's comment that "Construction occupies the role of the subconscious," Baudelaire (158). Theodor Adorno discusses the concept of "construction" in relation to form and materiality: *Aesthetic Theory*, trans. C. Lenhardt (London: Routledge, Kegan Paul, 1984), pp. 65, 83, 316. Given the fact that Heidegger never addresses the issue of material construction in his essay on building, one might view the constructed images of primal meaning as displacements of architectural form.

SPACE

It is peculiar, at first glance, that the bridge first appears amidst an ensemble of structures that are closely associated with modern technology: highways, dams, air hangars, and power stations. For Heidegger makes it clear that the essence of dwelling (of which the bridge is an emblem) stands against the influence of technology. Man's dwelling, unlike the effects of technology, does not "turn night into day nor day into a harassed unrest" (150). The bridge, "an unknown X," permits the night to remain in darkness. In spite of the dichotomy of dwelling and technology, Heidegger reveals an important link between them that confirms the earlier juxtaposition of bridge and power station: "The Greeks conceive of *techne*, producing, in terms of letting appear. *Techne* thus conceived has been concealed in the tectonics of architecture since ancient times. Of late, it still remains concealed, and more resolutely, in the technology of power machinery" (159). Hence the primal meaning that Heidegger retrieves from the concept of building also lies encrypted in the essence of technology. Decrypting technology, however, or at least its relation to architecture, still lies beyond the reach of artificial memory.

Even the effects of technology that Heidegger deplores inhabit the cryptic space of dwelling. It is only through language that one gains access to the concealed meaning of architecture, yet language is subject to the deleterious effects of the technical media: "It is language that tells us about the nature of a thing, provided that we respect language's own nature. In the meantime, to be sure, there rages round the earth an unbridled yet clever talking, writing, and broadcasting of spoken words" (146).³ Through technology, language comes to violate its essential character as dwelling, as that which remains, a stay in the fourfold. Broadcast around the world, language assumes uncanny properties, as it is simultaneously both here and there, near and remote. Subject to technology, language mirrors man's general state of homelessness.

³ Heidegger's assumption regarding the hegemony of language over the visual and material properties of architectural form sustains a long tradition of linguistic imperialism in aesthetic and even metaphysical debates on the arts. This hierarchy is situated along an unstable axis of verbal and visual values (ear/eye, word/image) that frequently disrupts cryptological accounts of language and the

technical media.

⁴ This might be a good time to remind the reader that "to dwell" can also mean to deceive.

⁵ In his essay on the Anaximander fragment, Heidegger writes of translation, "we let ourselves be transported by the poet to the distant shore of the matter spoken here." "The Anaximander Fragment," *Early Greek Thinking*, trans. David Krell and Frank

If the hidden meaning of dwelling is accessible only through a language that has been exiled by the effects of technology, then it is not surprising — in spite of Heidegger's efforts to counteract these effects in his own care for language — to discover that the essential character of dwelling assumes certain features of technology which are understood to be antithetical to dwelling. In a puzzling statement, Heidegger indicates that the uncanny effects of the technical media inhere as well, somehow, in the nature of dwelling: "The space allowed by the bridge contains many places variously near or far from the bridge" (155). This suggests that one might be in the place of the bridge and also be in other places at the same time. Indeed, he is explicit about the uncanny space of dwelling:

If all of us now think, from where we are right here, of the old bridge in Heidelberg, this thinking toward that location is not a mere experience inside the persons present here; rather it belongs to the nature of our thinking of that bridge that in itself thinking gets through, persists through, the distance to that location. From this spot right here, we are there at the bridge — we are by no means at some representational content in our consciousness (157).

In this thought, Heidegger conflates the two senses of dwelling (to remain and to think) so that the space of dwelling takes on the telepathic properties not only of thinking, but, more insidiously, of the technical media.⁴ One could also infer that the reader, too, is drawn into the telepathic space of dwelling, in a manner that requires one to cross over, "staying constantly with near and remote locations and things" (157). For Heidegger states, "When I go toward the door of the lecture hall, I am already there" (157). One is tempted to say that in this moment, Heidegger inhabits an "unbridled" space that mimics the uncanny effects of the technical media. It is clear now that the primal meaning encrypted in both architecture and technology is the telepathic space of exile: "I am never here only, as this encapsulated body; rather, I am



there, that is, I already pervade the room, and only thus can I go through it" (157).

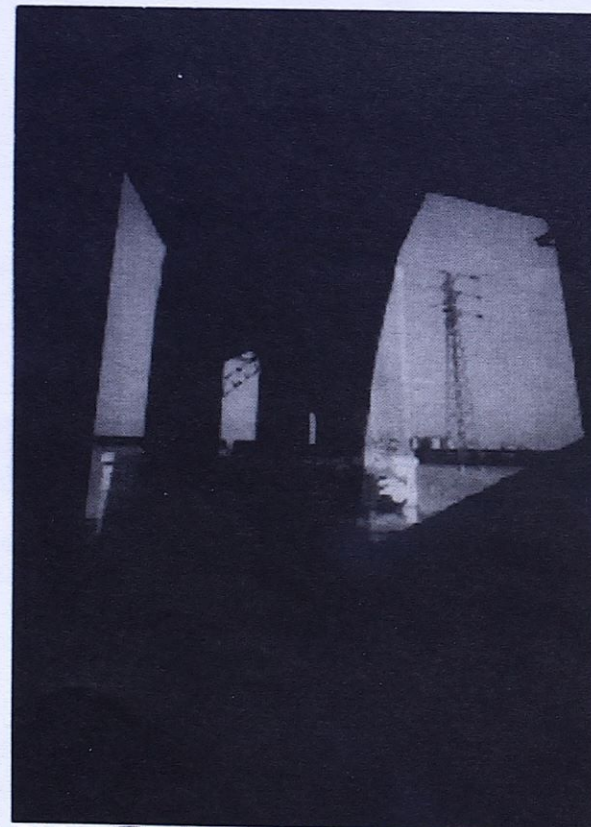
We might begin to account for the telepathic space of dwelling by considering its relation to mortality. For Heidegger emphasizes that any dwelling place "initiates" man into mortality, that is, his relation to death. The transitivity of the dwelling place transports man to the other shore, even as he remains behind.⁵ This translational space would therefore be the effect of an encounter with one's own death, an effect similar to the "magical proximities" engendered by the technical media.⁶ Heidegger writes, "Mortals dwell [emphasis mine] in that they initiate their own nature — their being capable of death as death — into the use and practice of this capacity, so that there may be a good death" (151). To inhabit the telepathic space of dwelling means, finally, to be initiated into the "use and practice" of one's own death, that is, to be interred in the cryptic space of artificial memory and to undergo the general condition of man's homelessness as a living death.

Heidegger's emphasis on the transitivity of the dwelling place explains his attraction to the figure of the bridge as an exemplum of dwelling and his peculiar characterization of the bridge as a "house." Furthermore, the observations he makes about the bridge confirm the fundamental link between dwelling and mortality: "Always and ever differently the bridge escorts the lingering and hastening ways of men to and fro, so that they may get to other banks and in the end, as mortals, to the other side" (153). Crossing any bridge, therefore, always entails a crossing to the "other side," to the realm of the dead. "Mortals," he adds, are "always themselves on their way to the final bridge" (153). Hence this bridge, or any dwelling place, is simultaneously the "last bridge." This conception also identifies dwelling, in general, as a liminal space, a threshold poised between one world and another, between life and death. Clearly, the bridge in this scenario displaces the figure of Charon, who ferries the dead to the "other side." Yet we should not discount altogether the residual effects of a guardian at the gates of the underworld.

A. Capuzzi (New York: Harper and Row, 1975), pp. 32, 43. The translator's destination is a "distant shore" of meaning — the place of death — yet he can only reach death intersect, the place of the other, the translator must remain behind, subject to a voice from the "distant shore."

⁶ The phrase is Avital Ronell's from *The Telephone Book* (Lincoln: University of Nebraska, 1989), p. 6. The telephone, like Heidegger's conception of the dwelling place, "abolishes the originality of the site" (9).

At the end of his essay, Heidegger pauses to consider a final example of the dwelling place (a supplement to his meditation on the bridge), which not only renews the emphasis on death and dwelling, but reconstructs the space of artificial memory as a dwelling stored with images. He asks the reader to think of a two-hundred year-old farmhouse in the Black Forest, describing in detail the setting of the house, but saying very little about its actual construction and design (except to note the safety of its "chambers," its immunity from the elements). Heidegger's virtual blindness to the house as an object betrays architecture's recourse to oblivion (which betrays the silencing of language), even as he imagines the house as a setting for mnemonic images of primal meaning. The true objects of Heidegger's attention are the images he discovers in the house: "it made room in its chamber for the hallowed places of childbed and the 'tree of the dead' — for that is what they call a coffin there: the *Totenbaum*" (160). The cryptic nature of these images, along with the absence of any human figures in the house (Heidegger makes no reference to its inhabitants), gives the house a deserted, ghostly air. This dwelling is pervaded by death and a sense of loss; its "hallowed places" are stored with emblematic objects, disaffected, yet chosen, one surmises, to remind one of the homelessness that calls mortals into their dwelling.



8473 DANIEL TIFFANY[TEXT] CHARLES FIELD[DESIGN] UNBRIDLED SPACE

2. A Science OF FORGETTING

THE SPECTACLE IS THE
GUARDIAN OF SLEEP
GUY DEBORD

IT MAY BE THAT THE STRANGENESS
OF A CADVAVER IS ALSO THE
STRANGENESS OF THE IMAGE
MAURICE BLANCHOT

Oblivion, the refuge of primal meaning, is the "other shore" of architecture, its destination, so to speak. (To dwell means, finally, to be transported.) The transitive space of dwelling communicates with oblivion, the shrine of death, in a manner that resembles certain inadmissible effects of technology (its properties as a "medium"). To understand more fully architecture's relation to oblivion, mass media, and death, we must turn, surprisingly, to ancient and medieval theories of memory. For the idea of architectural space is, as we shall discover, the very foundation of the ancient "art of memory." It is important to emphasize from the start that the "art of memory" is not a theory of "natural" memory, but rather an invention, a system of artificial memory that is designed to supplement and extend the powers of natural memory. As such, the art of memory is an invisible tool which endows its practitioners with "divine"

⁷ The psychoanalytic concepts of the crypt and cryptonymy originate in the work of Nicolas Abraham and Maria Torok, *The Wolf Man's Magic Word*, trans. Nicholas Rand, Foreword by Jacques Derrida (Minneapolis: University of Minnesota, 1986).

powers, allowing them to retrieve words and things — in the form of images — from a "secret place." The art of memory, which discloses and exploits the transitivity of architectural space, acts as a medium between word and image, oblivion and disfigurement, between the realms of the dead and the living. Questions of topography, and a confusion between place and image, trace the art of memory forward to psychoanalytic theories of language and technology conjured from the translational space of the crypt.⁷

According to ancient sources, which include Cicero, Quintilian, and others, the "art of memory" is based on a mnemonic system of places and images (*loci* and *imagines*): "A locus is a place easily grasped by memory, such as a house, an intercolumnar space, a corner, an arch, or the like. Images are forms, marks, or simulacra of what we wish to remember."⁸ In order to expand the powers of natural memory, one must first visualize in one's mind a house or dwelling of many rooms (*loci*), each with a distinctive character. This arrangement of places becomes a permanent setting in which images that stand for various "things" can be placed or withdrawn. To recall a word or thing from memory, one enters the house of memory and seeks out the *locus* where the image for that word or thing has been deposited for safekeeping. Yates comments, "We have to try to imagine the memory of a trained orator of that period as architecturally built up with orders of memorized places stocked with images in a manner inconceivable to us" (43).

⁸ My account of the historical and practical features of the art of memory is entirely dependent on Frances A. Yates study, *The Art of Memory* (Chicago: University of Chicago Press, 1966), p. 6.

The "theory of images," like the theory of places, alludes to the necrophiliac origins of the art of memory. Some texts, including one by Thomas Aquinas, refer to the images as phantasmata, or ghosts (Yates 69-71). It is a mistake to think of the images deposited in the loci of memory as mere objects or still figures. Indeed, the "fields and spacious palaces" (as Augustine refers to the loci of memory) are thronged with images agents (active images), which bring to mind dreadful scenes from the underworld.¹³ Augustine's description of the images recalls Odysseus' encounter with the shades of the dead in Book 11 of *The Odyssey*: "Others rush out in troops, and while one thing is desired and required, they all start forth, as who should say, 'Is it perchance I?' These I drive away with the hand of my heart from the face of remembrance" (Yates 46). One is to imagine a palace of the dead, with innumerable rooms, populated by "the images agentes, fantastically gesticulating from their places and arousing memory by their emotional appeal" (26). As in *The Odyssey*, the phantasmata of memory clamor for attention, to be remembered, to speak to the living.

The images of memory, even more explicitly than their architectural settings, display "a love of the grotesque, the idiosyncratic." An anonymous source of the first century B.C. advises that memory images will be more effective "if we assign to them exceptional beauty or singular ugliness; if we ornament some of them, as with crowns or purple cloaks; or if we somehow disfigure them by introducing one stained with blood or soiled with mud or smeared with red paint" (Yates 10). To produce memorable figures, therefore, one must disfigure them; the familiar — that which is to be remembered — must become unfamiliar, grotesque, strange, in order to escape oblivion. The allure of disfigurement recalls the mutilated corpses buried under the rubble of Simonides' banquet. In this respect, the innumerable loci of memory, each containing a disfigured image, should be understood as a network of catacombs, the sacred and immortal bowels of a city.

¹³ It is interesting to note that the art of memory, as it is conceived by Latin sources, often reflects the tastes of imperial Rome: "I came to the fields and spacious palaces of memory, where are the treasures of of innumerable images, brought into it from things of all sorts perceived by the senses" (Yates 46). Augustine's description suggests an analogy whereby the palace of memory is filled with exotic images gathered from the distant provinces of the senses.

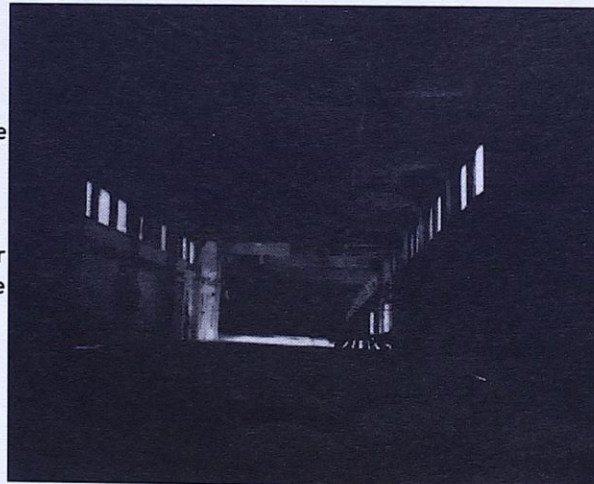
¹⁴ Yates observes, "Topics are the 'things' or subject matter of dialectic which came to be

known as *topoi* through the places in which they were stored" (31).

¹⁵ Pound's most famous Imagist poem evokes the cryptic space of memory: "In a station of the Metro/The apparition of these faces in the crowd:/ Petals, on a wet, black bough." One should note that the locus of memory, a railway station crowded with apparitions, offers yet another reference to the transitivity of the crypt. Pound's fetishized conception of the image revises, generally, the necrophiliac art of memory.

Once it is marked or disfigured, the image itself becomes a field of inscription, a characterization that is usually reserved for the locus or setting of the memory image. Cicero compares the art of memory to an inner writing: "we shall employ the places and images respectively as a wax writing-tablet and the letters written on it" (Yates 2). According to this conception, it is the locus that receives the mark of inscription. Yet, the image, as we have seen, can also be marked or disfigured in some fashion, suggesting that a firm distinction between locus and images may not be tenable. A similar uncertainty undermines even more basic distinctions between place and image:

The same set of loci can be used again and again for remembering different material. The images which we have placed on them for remembering one set of things fade and are effaced when we make no further use of them. But the loci remain in memory and can be used again by placing another set of images for another set of material (Yates 7).



The art of memory therefore depends on the assumption that the locus is permanent, while the image is fleeting, or transient. Yet the imaginary locus, we must remember, is nothing more than an image. Indeed, it is an image of considerably greater power than the memory image itself, precisely because it disguises its identity as an image — that is to say, it conceals its ephemerality, its susceptibility to oblivion. (The obsessive power of the image — Marx's conception of the commodity fetish, for example — is

always due to this sort of concealment.) Freed from the illusion of permanence into the phantasmic properties of the image, the architectural locus assumes the telepathic properties alluded to by Heidegger. The art of memory is revealed to be a system of figures disfigured by other figures, images encrypted in images.

The translatability of place and image is even more obvious in our current usage of the word *topos*, which Aristotle and other Greek sources use to denote the memory locus. As we use it, the word *topos* or topic refers to a general image or subject, hence the role of the memory image has been transferred to its site: we use the word for place when we wish to refer to the image that it contains.¹⁴ I can illustrate the translatability of place and image even more graphically by considering for a moment an actual site of translation. Ezra Pound, the twentieth-century American poet (and founder of the Imagist movement), pursued a lifelong obsession with a thirteenth-century poem by Cavalcanti, entitled "Donna mi Prega." His repeated renderings of it into English testify to his belief that the poem contained an enigmatic key to a conception of memory which combined erotic love, death and visual form. The poem became, for Pound, a virtual fetish, its arcane terms recurring like emblems in his work.

Pound is primarily interested in several features of the poem's exposition. The inscribing force of desire, according to the poem, carves a "forméd trace" (*un formato locho*) in memory, which is the "latent intellect" (*possibile intelletto*). The problematic distinction between place and image is articulated through Pound's diverse (and contradictory) renderings of the phrase *formato locho* (the locus of memory). Initially, in the first edition of his translation of Cavalcanti's poems, he chooses a textual variant, *non formato locho*, which he renders as "unforméd space." Needless to say, this is contrary to his final choice, in a later edition, of "forméd trace" (alluding to the notion of memory as a system of inner writing). This dichotomy of the place (which is also an image) as formed or unformed, is less puzzling if we acknowledge that it replicates the (non)distinction between locus and image in the art of memory. Pound recognizes that the problem of translating the phrase *formato locho* turns on this distinction. In the textual notes to his translation, he writes, "The 'formato locho' is the tract or locus marked out in the 'possibile intelletto'...I do not think Egidio is sound in thinking the 'formato locho' is a single image. Determined locus or habitat would be nearer the mark" (188). In making this decision, Pound authorizes the image that hides its identity as an image (the locus), but also manages to elide the difference between place and image by calling the site a "trace." The choice to translate *formato locho* (and hence to designate the image) as place or "habitat" must be understood as a moment in a dialectic of remembrance and oblivion, which falters on the distinction between the image as *topos* (a crypt) and the image as phantom.¹⁵

The art of memory is said to have been invented by the Greek poet Simonides, who is also said to have initiated the tradition of *ut pictura poesis* (the comparison of poetry and painting), a formal analog of the verbal/visual dialectic that haunts cryptological analysis in general.⁹ As the story goes, the principles of the art of memory occurred to Simonides after attending a banquet at which all of the guests were killed when the roof over their heads collapsed. Moments before the disaster occurred, Simonides was called outside by two strangers, who happened to be Castor and Pollux, to whom Simonides had just dedicated a song of praise. The bodies of the dead, buried under the rubble, were mutilated beyond recognition, making it impossible for family members to identify their remains. Simonides, however, was able to identify the guests by recalling the places of the dead.¹⁰ From this constellation of dead bodies emerged the art of memory as a system of ordered places.

This account of the origins of the art of memory, related by many authors from antiquity to the Renaissance, confirms Heidegger's linkage of dwelling, mortality, and oblivion: the architectural loci of memory originate as places occupied by the dead and retain, to a large degree, the atmosphere of the tomb. Simonides' story confirms as well the more fragile, but essential, link between the cryptic space of memory and technology. For Simonides' invention of the technics of memory results from an exchange of gifts between mortal and god. The gruesome tableau that inspires the art of memory is revealed to him by the gods in return for his offering of poetry. Freud claims that "with every tool man is perfecting his own organs," and further, regarding man's use of technology, "Man has, as it were, become a kind of prosthetic God. When he puts on all his auxiliary organs, he is truly magnificent" (90-92). The tool of artificial memory allows man not only to retrieve words and things that are lost upon natural memory, but to delve into necrophiliac space, into the palatial quarters of the dead. Hence the divine intervention that gave rise to the invention of memory extends even to its practitioners. Indeed, it was not uncommon among ancient authors — including Cicero — to marvel at the "almost

divine powers of memory" available to man through the new technics of memory (Yates 19). Augustine, contemplating the infinite "scope" of artificial memory, finds "God in the memory, but not as an image and in no place" (Yates 47). As a space inhabited by God, the locus of memory is no place, a utopia. Clearly, extending the powers of natural memory to divine sources and to the realm of the dead — a telepathic extension — anticipates in remarkable ways the expansion of the human sensorium through the technical media.

The "theory of places," as it was known for nearly two thousand years, refers frequently and unmistakably, in its accumulation of practical detail, to the necrophiliac origin of Simonides' invention. The art of memory displays, generally, "a love of the grotesque, the idiosyncratic" (Yates 104). Hence the imaginary loci create an architectural order that is removed from the actual buildings of the period: "this invisible art of memory...reflects ancient architecture but in an unclassical spirit, concentrating its choice on irregular places and avoiding symmetrical orders" (Yates 16). This comment places in question the mimetic relation between the invisible city of memory and its visible and material counterpart. Is it possible, as Marco Frascari suggests, that the town, the place, may come to reflect the imaginary order of the necropolis, the other place? Should we understand the cryptic space of memory, in this regard, as a "heterotopia"? "The cemetery, the other place," Frascari explains, "is the icon on which architecture, used as a tool, can build a new code to ameliorate the place" (156).¹¹

The eccentric, and even grotesque, character of the memory places points to a more specific expressive content which is often articulated in the form of advice on the selection of loci: "It is better to form one's memory loci in a deserted and solitary place, for crowds of passing people tend to weaken the impressions. Therefore the student intent on acquiring a sharp and well-defined set of loci will choose an unfrequented building in which to memorize places" (Yates 7). Other authors reflect a similar bias: "Those wishing to reminisce withdraw from the public light into private obscurity" (Yates 68). A medieval commentator advises, "When memorizing, the matter should not be read out in a loud voice, but meditated upon in a murmur. And it is obviously better to exercise the memory by night, rather than by day, when silence spreading far and wide aids us" (Yates 51).

I would suggest that these evocations of dark and deserted places are concerned with more than the pragmatics of memorization. Indeed, these silent, nocturnal places are meant to evoke the cryptic space of memory itself, and to refer, obliquely, to the places of the dead at Simonides' banquet. These lonely places are not only empty (devoid, like Heidegger's farmhouse, of human figures), but pervaded by a sense of melancholy — an inducement, perhaps, to morbid recollection. One might speculate that these associations of memory and wild, deserted places contributed, distantly, to neoclassical and Romantic tastes for ruins and graveyards. Indeed, if one were to put into practice the advice of these commentators, one could find no better place to memorize a set of loci than a cemetery. One medieval commentator, in fact, goes a step further and compares the loci of memory to a map of the underworld: "the places of Hell, varied in accordance with the nature of the sins punished in them, could be regarded as variegated memory loci" (Yates 94). Lodged in these infernal cells, one would find images of the damned.

There is another feature of the art of memory that confirms but also complicates its association with the realm of the dead. The cryptic space of memory is tended, it seems, by a guardian: "The images by which the speech is to be remembered are then placed in imagination on the places which have been memorized in the building...all these places are visited in turn and the various deposits demanded of the custodians" (Yates 3). Another commentator writes, "when it is required to revive the memory, one begins from the first place to run through all, demanding what has been entrusted to them, of which one will be reminded by the image" (22). Little else is said about the shadowy figure of the guardian, but he may be compared to Charon, the ferryman who controls access to the underworld. This analogy establishes the locus of memory as a liminal space, and recalls Heidegger's emphasis on the transitivity of the dwelling place, which is embodied in the figure of the bridge to the "other side." The custodian of memory may also be compared to the guardian posted by Freud at the antechamber of the unconscious.¹² In the art of memory, the figure of the guardian introduces the problem of repression and, by implication, desire. The image encrypted in the locus of memory is desired in some obscure fashion, yet also, more importantly, it is subject to certain restrictions (a complication which mimics the process of natural memory).

⁹ Traditionally, the paradigm of the "Sister Arts" is understood to be linked to the art of memory by a common emphasis on visual imagery. One might also suggest that a more powerful, if less obvious, link between the two would be the figure of death. In the art of memory, to see is to remember, lending a distinctly archaic character to vision.

¹⁰ On the significance of the disfigured dead to the art of memory, Yates writes, the "gruesome evocation of the faces of the people sitting in their places at the banquet before their awful end may suggest that the human images were an integral part of the art of memory" (27). If, in this context, the human face is to be regarded as an apparition of the undead, one is tempted to recall Levinas' insistence on the human face as the essential bearer of otherness. See Emmanuel Levinas, "The Trace of the Other" in

Deconstruction in Context: Literature and Philosophy, ed. Mark Taylor (Chicago: University of Chicago Press, 1986), p. 352.

¹¹ Frascari points to the cemetery as an enduring source of architectural vision: "The cemetery is the icon of the town and a new formula of it may be an alternative to the senseless and disordered structure of the growing suburbia which it helped, as a rural cemetery, to formulate" (156). The idea that the imaginary and technical order of the necropolis could give rise to a "senseless and disordered structure" is relevant to the long-term effects of the art of memory.

¹² Sarah Kofman examines the figure of the camera obscura in Nietzsche, Marx, and Freud in *Camera Obscura de l'idéologie* (Paris: Editions Galilée, 1986), pp. 39-40.

The translatability of place and image comes to light only with the disclosure that the art of memory is founded upon an omission: the architectural locus, like the fetish it preserves and conceals, is subject to the laws of ephemerality and transference which govern the phantasmic image. Something is missing; something has been lost; or, rather, the place itself has been misplaced. One is inclined to take seriously Cicero's jest that the art of memory is a "science of forgetting" (Yates 17). Indeed, some critics of the art of memory express concern that "all those places and images would only bury under a heap of rubble whatever little one does remember naturally" (Yates 19). "Memory," another sceptic warns, "is crushed beneath a weight of images" (19). These passages, which allude to the ruins of Simonides' banquet, remind us that the art of memory originates in a scene of devastation. The faculty of "natural" memory is compared to a mutilated corpse buried under the weight of images. The palace of artificial memory, which is built upon the ruins of natural memory, may also be viewed as a monument to the renunciation of memory.¹⁶ More specifically, however, it is the human body which disappears under the weight of images. What remains is its place; yet even the locus of the body — in the art of memory — loses its character as an image, as something more than a location. Architectural space becomes the site of artificial memory, receding with the body and with memory itself (like the primal words of language) into oblivion.

Given that one must renounce "natural" memory in order to assume the "almost divine" powers of memory, one might ask, finally, whether the art of memory resembles memory in anything other than its name. Augustine calls the locus of memory a "secret place" (Yates 46), and the ancient memory treatises suggest that the memory place

should be deserted, solitary, nocturnal, silent. One discerns, generally, in the features of the memory locus a "movement in which interiorization and instinctual renunciation become constitutive;" and, more specifically, "The concept of an inside has been won technologically."¹⁷ The cryptic space of memory assumes the role of what Derrida calls an "artificial unconscious" (xix). To the extent, however, that the concept of the crypt represents a conquest of space, it also confounds the distinction between inside and outside (Derrida xix), and therefore displays the transitive or telepathic properties which Heidegger discerns in the dwelling place. The crypt is both inside and outside, here and there, a dwelling place for the living dead. Indeed, the objects encrypted in this place display the effects of another kind of translation: the crypt preserves and conceals a "word-thing," a "word translated into an image" (Abraham and Torok 22).¹⁸ These fetish objects are nothing other than the grotesque images of artificial memory.

Historically, the art of memory served as a medium for transmitting illicit, pagan imagery to the most elevated circles of Christian culture during the Middle Ages and the Renaissance. In other respects as well, artificial memory is distinguished by its mediumistic properties, which link it, but also finally divorce it, from conceptions of natural memory. As a medium, the art of memory lies at the intersection of spiritualism and technology, inhabiting an architectural space which is fading, unbridled, gathering locations both near and remote. Indeed, the art of memory derives its telepathic powers from this exiled place, a dwelling that initiates us into the use and practice of our deaths. This cryptic place transports us to other destinations, and to the other side, even as we remain behind. In a process as mysterious as the disappearance of a word or an object into oblivion, the crypt preserves what is lost, translating words and images, bodies and places, oblivion and hallucination. It is, as Socrates says of the invention of writing, an elixir not of memory but of reminding.

¹⁶ To the extent that artificial memory anticipates the cryptic effects of the technical media, my view of the relation between memory and artificial memory echoes the following statement by Lawrence Rickels on the media in general: "every point of contact between a body and its media extensions marks the

site of a secret burial," *Aberrations of Mourning* (Detroit: Wayne State University Press, 1988), p. 360.

¹⁷ Avital Ronell makes these statements in regard to the telephone, a late innovation in the art of memory. *The Telephone Book*, p. 94.

¹⁸ The translation of word into

image is reversed in the space installed by the telephone, where "an eye might turn inward to reemerge as a prosthetic God, attaching its blindness to a mouth-earpiece." The blindness of telephony inverts the speechlessness of cryptonymy. Ronell, *The Telephone Book*, p. 103.

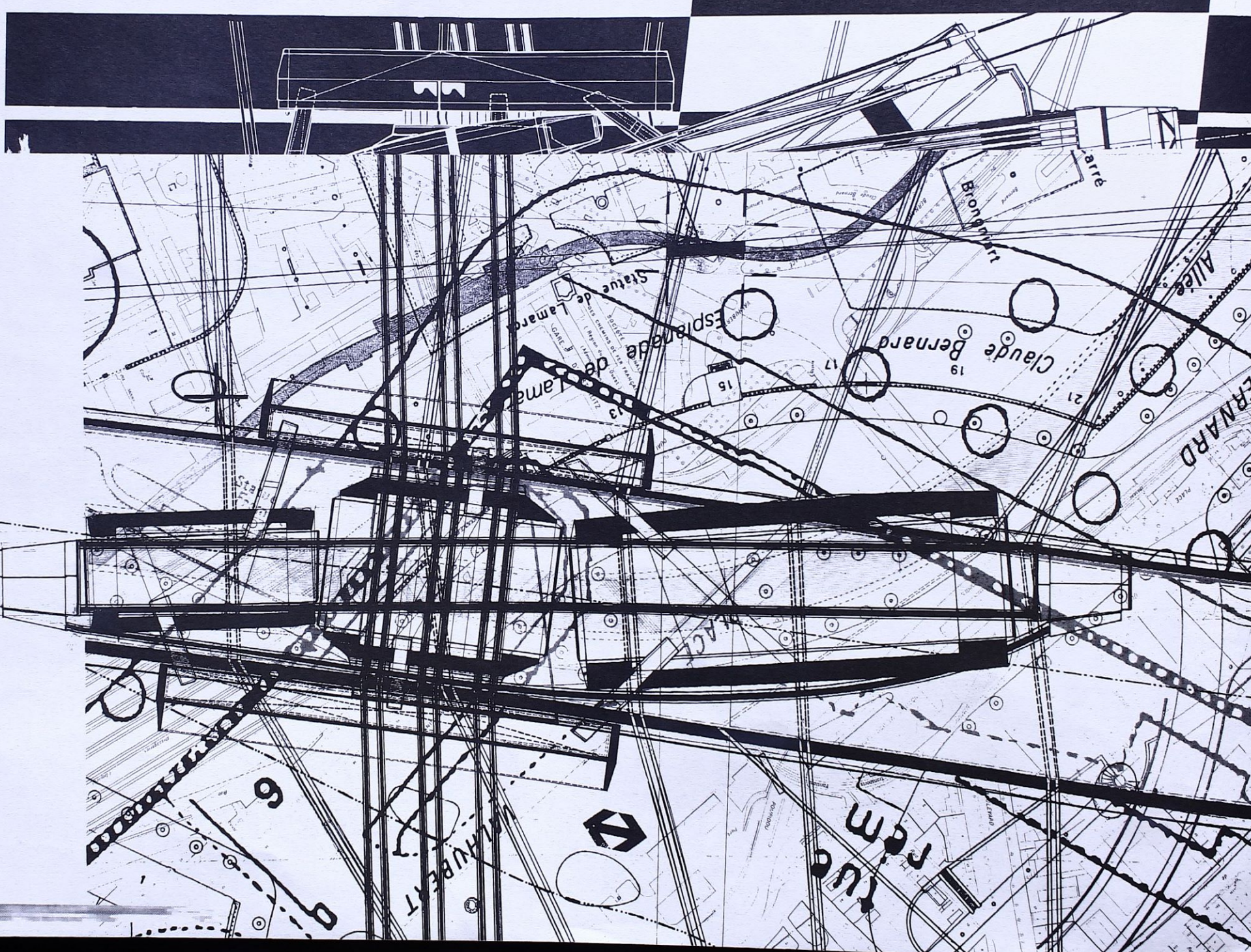
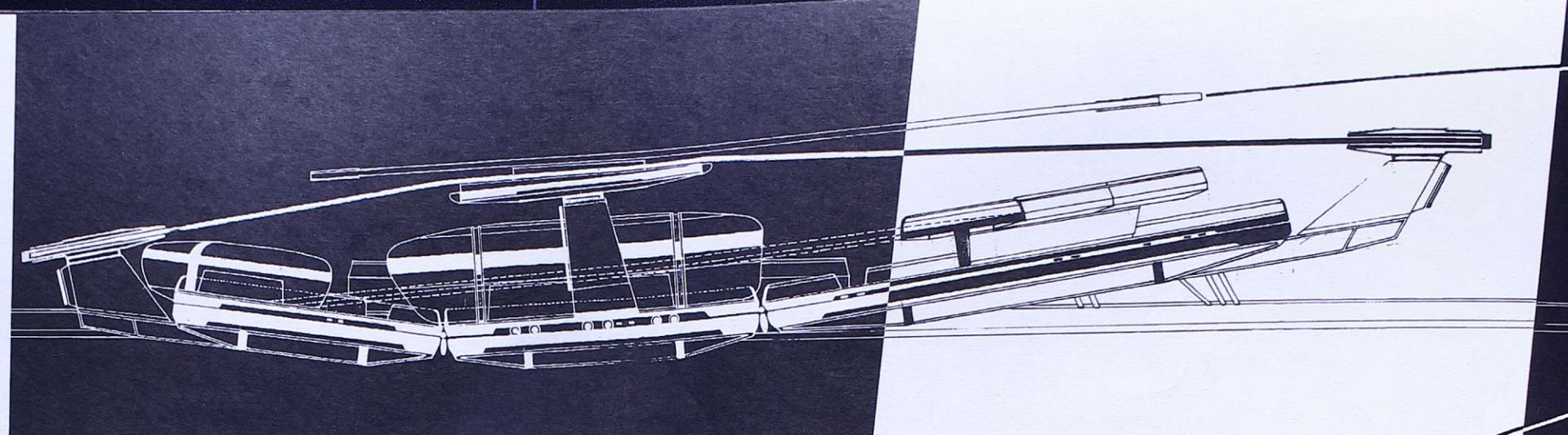
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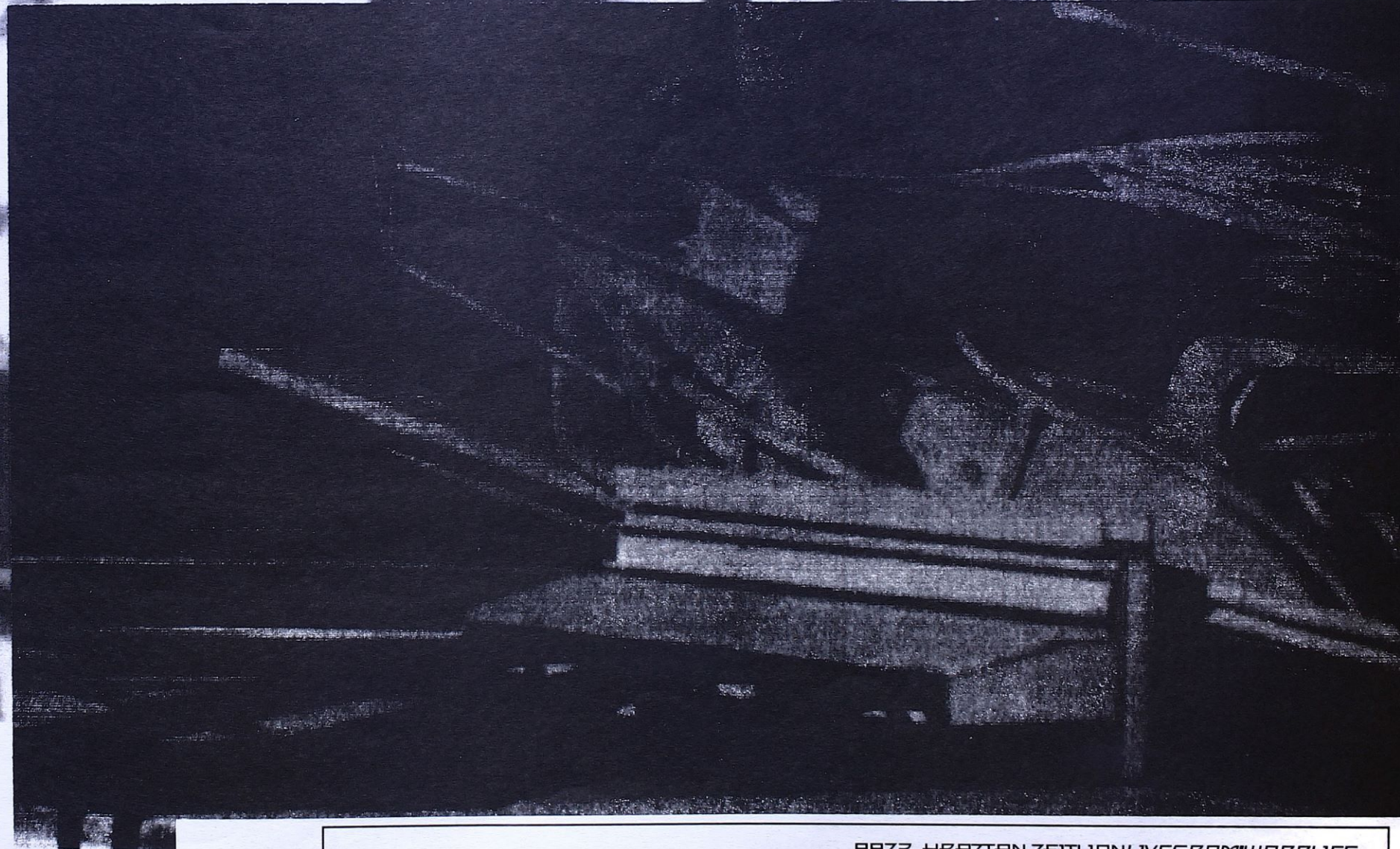
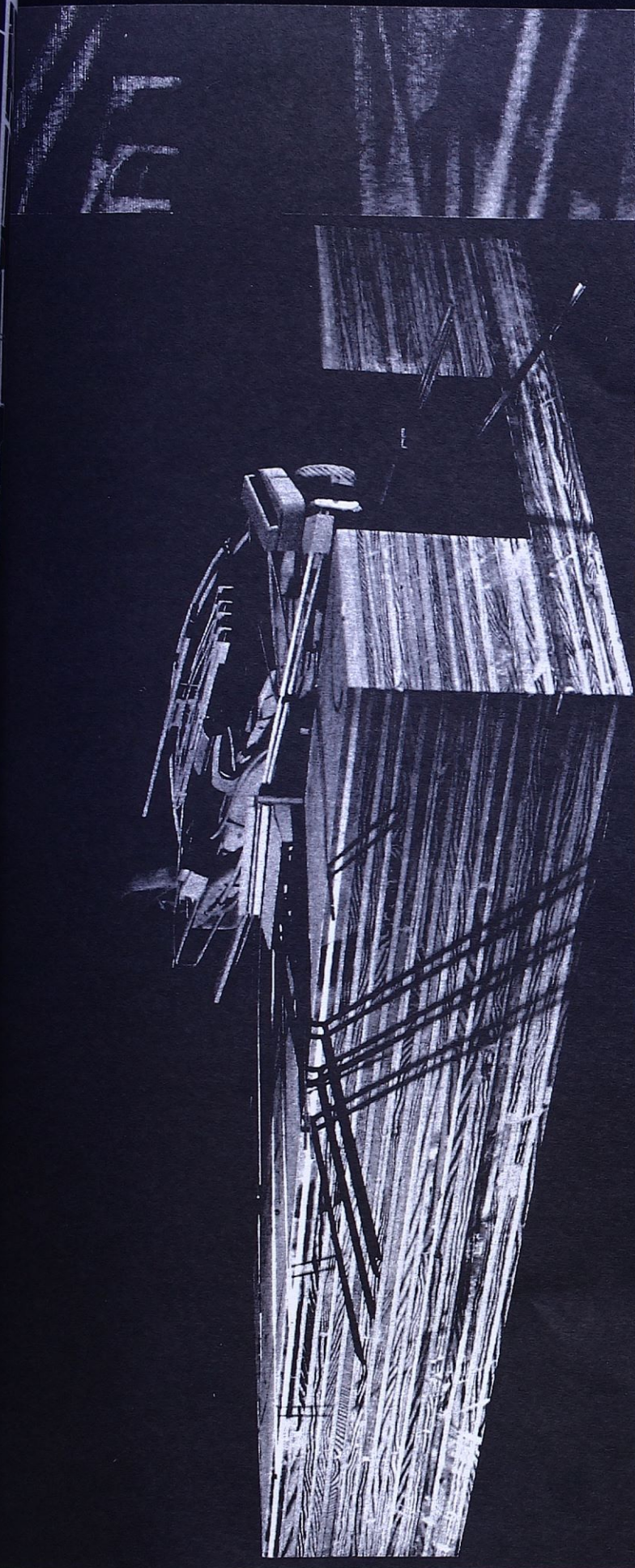
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Design + photography by Charles Field.
Seduced, serene & sequestered in the silly city by the sea.
Thanks to Electric Pencil for the output. XON.

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THE MATERIAL DRAPES OF SIGHTING & THE ARCHITECTURE OF THIS FLUCTUATION FORM THE CONSTRUCTION OF A SUBJECT/OBJECT, A





"**SUPER-JECT, FLYING OVER/SKIMMING** THROUGH ITSELF (AUTO-SURVOL), PRESENT TO ITSELF IN THE **VERTICAL** DIMENSION, FLYING OVER ITSELF W/OUT TAKING ALTITUDE: A **SUPERJECT** IS NEITHER AN OBJECT CAPABLE OF EXPLICATING PERCEPTION, NOR A SUBJECT CAPABLE OF HOLDING A PERCEIVED OBJECT" (2).

PROXY-SITE^H IS OUTSIDE OF THE "SITE-ITSELF" WHILE **IRREPLACEABLY** INSIDE THE SITE. **PROXY-SITE^H** REVIVES THE **DISRUPTIVE** APHORISTIC **DRONE** THAT HAD BEEN ANESTHETIZED. HETEROGENOUS, "**IMPOSSIBLE**" (GD) IMAGES & MEANINGS ENTER THE CONFIGURATION NAMED BY THE PLURAL NOUN **PROXY-SITE^H** FORMING AN IRREDUCIBLE ENSEMBLE OF POSSIBILITIES FOR SITE: PARASITE (ORGANISM), [(SE(?)) PARER] (FRENCH FOR TO ADORN ONESELF, ORNAMENTATION, TO PREPARE ONESELF FOR (EVENT), W/IN THE **CROCHETS**; TO DIVIDE/DIFFERENTIATE...), SIGHT/SITE, **PARIL** (ARMENIAN FOR "TO ATTACH ONESELF TO").

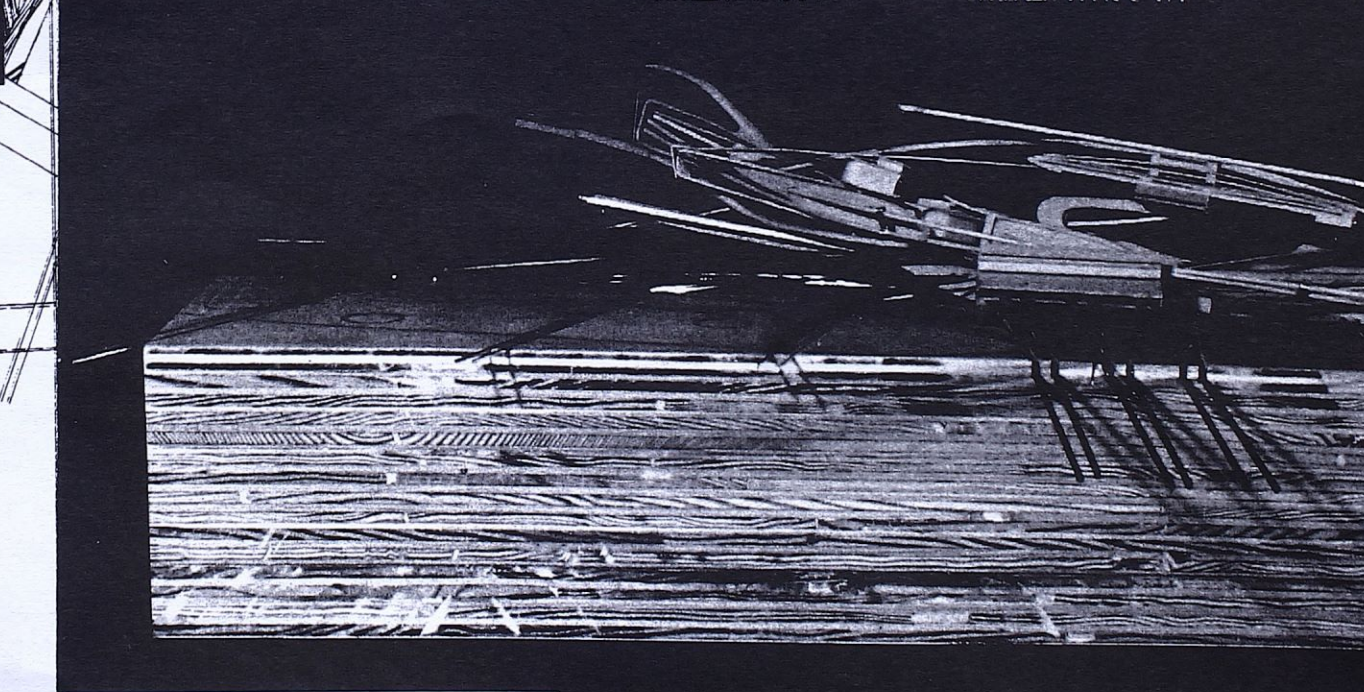
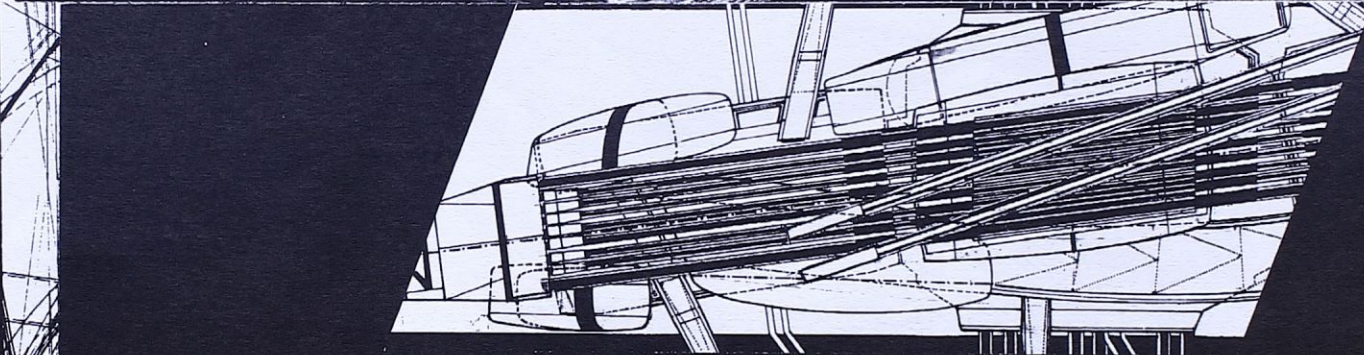
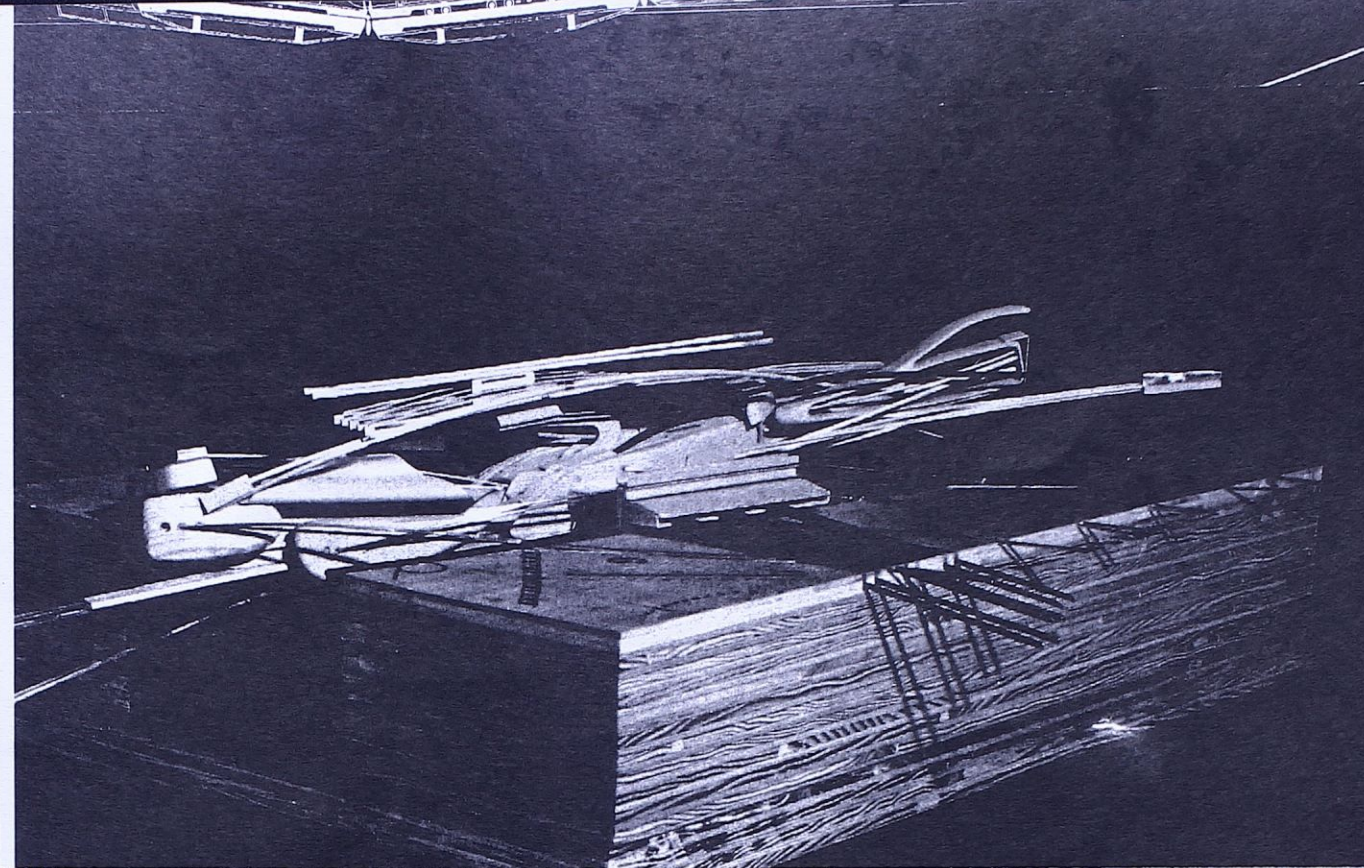
LIKE A SHRAPNEL **PROXY-SITE^H** VIOLATES THE SITE, CUTS THROUGH & FRAYS **FURROWS** INTO THE TERRAIN, **SHARD-LIKE**, **SPLINTERING** **PHOSPHORESCENCES**. THE MATERIAL OF THIS EDIFICE/CONSTRUCTION IS PULVERIZED, CROSS-CUT. **PROXY-SITE^H** **MODELISES** A NEW LIVING ORGANISM **GRAFTED** UNTO THE SITE. A VIRULANT & **VIRAL** OBJECT, ITS STRUCTURAL TIES, MAIN BEARINGS & **HOOKS** EXTEND FROM A SOLID STATE CHASSIS & REFRACT INTO & FEED FROM THE SITE. THE EDIFICE IS MADE OF **DIRECTIONAL PLIES & VECTORED SPACES/VECTOR ROOMS** ALL IMBRICATED & INEXTRICABLY **ENMESHED** TOGETHER LIKE A BOTANIC ROOT, A RHIZOMATIC GROWTH (D/G).

THE ARCHITECTURE OF THE EDIFICE SUGGESTS A **WILD ELASTIC, MULTIPLEXED** MATERIALITY MADE OF INFINITE WARPS, INSANE TO THE LOGICAL GAZE, MADE OF **COMPACTION-LAYERS** THAT RESONATE TOGETHER W/OUT THEIR RELATIONS EVER STABILIZING.

THE EDIFICE IS A **PIRANESIAN PILE**, BUT **LABILE**, MADE OF **ACCRETED CURVILINEAR/UNDULATING SCRAWL**, PALPABLE **BIFURCATIONS**, **RAPTURES**. **PROXY-SITE^H** INCORPORATES & **IN-SUTURES** **EBBING** ORGANS SUCH AS THE EERIE PUTRESCENT "**PARTIAL-OBJECT-EAR** OF BLUE VELVET" (3). THE VOID RUNS, UNWINDS W/IN THE EDIFICE, **INFOLDS** GAPING ORIFICES, VALVES IN **GRAINY SOFT-FOCUS, AUTO-FADE**.

THE **LITE SPATIAL AGGREGATES** FORMING **PROXY-SITE^H** ARE NOT STRUCTURED TOGETHER BUT **ADHESIVELY BONDED**.

THE **AGGLUTINATIVE SPACES FOLIATE & GROW** FOLIIFORM, PULPOUS **BULLAE & EBBING VULVES** FORM, **BUBBLES** OF MATTER, CRUSHED CRUSTS,



CHEWED-UP WARPED PIECES IN FLUID EXCHANGE, EFFECTIVELY UNVEIL A TENTALIZING NEW TECTONICITY. THE SPACES CONDENSE, EXTEND & COMPRESS.

THE **SWERVY** VOLUMES OF **PROXY SITE** DO NOT ~~CLOTHE/CLOSE~~ THEMSELVES IN AN "EGGLIKE ENVELOPE OF COHESION" (GD) BUT **DIVERGE** & MEET ERRATICALLY @ POINTS OF VECTORAL CONJUNCTION.

- THE SURFACES OF **PROXY SITE** ARE SHAPED IN **ACTIVE** AERODYNAMICS, MADE OF MAGNAFLUXED BODYWORK, A TECHNOLOGY OF THE BODY GONE BEYOND THE BODY.

THE EDIFICE @ TIMES BECOMES A **TIME-EDIT** OF A MOBILE **LEAP-OBJECT** IN IRRADIATING VELOCITY.

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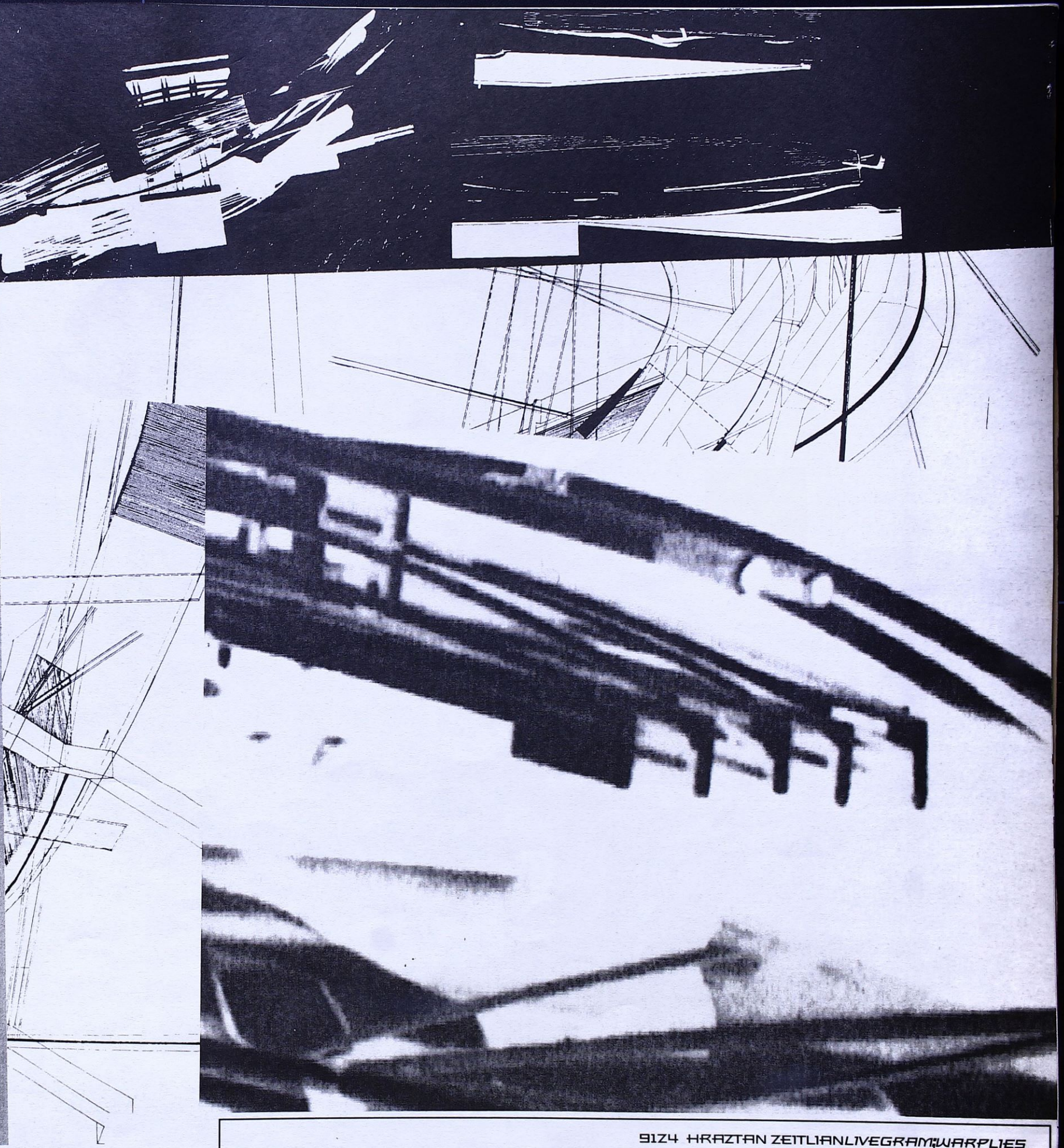
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[WAR]PLIES^H

ANOTHER RE/ARCHITECTURE ARISES W/IN & EXTRICATES ITSELF FROM THE RECONSTITUTED SITE, FROM W/IN-PROXY-SITE^H.

A PECULIAR, BUT PRECISE SIGHTING OF THE WORK OF PROXY-SITE^H, A SECOND HALF-LIFE OF (& THRUST REVERSAL FOR)-PROXY-SITE^H.

THE ARCHITECTONICS OF WASTAGE, DERELICTION & DETERIORATION @ WORK W/IN PROXY-SITE^H INFORM & CORROBORE TO THE CONSTRUCTION OF WHAT CAN BE NAMED BY [WAR]PLIES^H (WHICH IS IN FACT NEITHER A NAME NOR AN OBJECT), A BECOMING-EDIFICE/BUILDING OF SI(GH)TED WARPS.

A) INFORMING THE CONSTRUCTION OF [WAR]PLIES^H ARE PLURAL REFERENCE CHAINS OF "PARTIAL SUBJECTIVITIES" REGISTERING (ALLUDING/ELIDING) ONE ENSEMBLE OF FORMS INTO ANOTHER. THESE MUTABLE GENETIC LINES OF CONSTANT INFLEXION ARE:

- SCREENS/COOL SLABS OF INTERACTIVE DATA / LASERCOPIER TRAYS / SCENE / RAMPING PLANES / BALCONIES / CANARDS / FLAPERONS / RAISED VISORS / VIRGULA / FULL FRONTAL SLANT / SLASH / SEIZURE-CÉSURE / DIAGONAL.

- STRETCH MEMBRANE / SPANDEX / TYMPANUM / AERODYNAMIC FORM-WORKS / CAR BODY WORK / RHOMBOID HOOD (HULL) SHAPES / TORMENTED SURFACES W/ SELF-COLLATIONS & COLLAGEN / SURFACE INCISIONS / TATTOOS / WELDS / COMPUTER IMAGERY DISTORTATED BY THE WORK OF A SOFTWARE VIRUS / CONNECTIVE TISSUE / GLACIAL MORAINES / SWAGES OF LANDSCAPE.

- LIANES / STRUCTURAL CABLES / GUITAR STRINGS / FIBERS / LYRE / LOUVERING TRACKS / TARGET TRACKING / SENSORS / SCROLLS / SIDE STRAKES (LIKE ON THE DIABLO) / HORNS / KNIVES IN THE SKY / ERAFLURES.

THE GENETIC LINES ARE THEMSELVES IN-WARPED.

THE LINKING OF THE "PARTIAL SUBJECTIVITIES" HAS NO HOMOGENEITY, YET THE GENETIC CHAINS ARE AGENCED TOGETHER IN HETEROGENEOUS, "SMOOTH SPACE".

THE MOVEMENT OF THE AGENCING TOGETHER OF THE PARTIAL SUBJECTIVITIES FOLLOWS A SPIRAL OF FRACTAL CONSTITUTION: "THE VARIATION OPENS ITSELF TO (INNER) FLUCTUATION, BECOMES FLUCTUATION" (4). THE OUTER & INNER LIMITS RECOUP, AN INVAGINATION OF EDGES (INFINITY SIGN).



THIS ACENTERED, SWIRLING MOVEMENT PERMEATES & MERGES INTO THE ARCHITECTURE OF WARPLIES^H. THE ARCHITECTURE INFOLDS AS IT UNFOLDS, EXFOLIATES THE CHAINS OF PARTIAL SUBJECTIVITIES.

WARPLIES^H CONSTRUCTS AN "INTERRUPTION OF IMPOSSIBILITIES (TECTONIC INCOMPATIBILITIES IN TRANSVERSAL RELATION) ON THE SAME SCENE; AN ENLARGED CHROMATISM, AN EMANCIPATION OF DISSONANCE OR NON-RESOLUTE ATONAL MUSICAL ACCORDS, OPENING POLYTONALITY" (5): A SONIC ARCHITECTURE.

B) NOT AN OBJECT, BUT AN "OBJECTILE," "THE NEW STATUS OF THE OBJECT DOESN'T RELATE THE OBJECT TO A SPATIAL MATRIX OR MOLD, BUT TO A FORM/MATTER RELATIONSHIP, TO A TEMPORAL MODULATION THAT IMPLIES A CONTINUOUS VARIATIONING OF THE MATTER SIMULTANEOUS TO A CONTINUOUS DEVELOPMENT OF THE FORM. (...) THE OBJECT IS LOCATED IN A CONTINUUM OF VARIATION" (6).

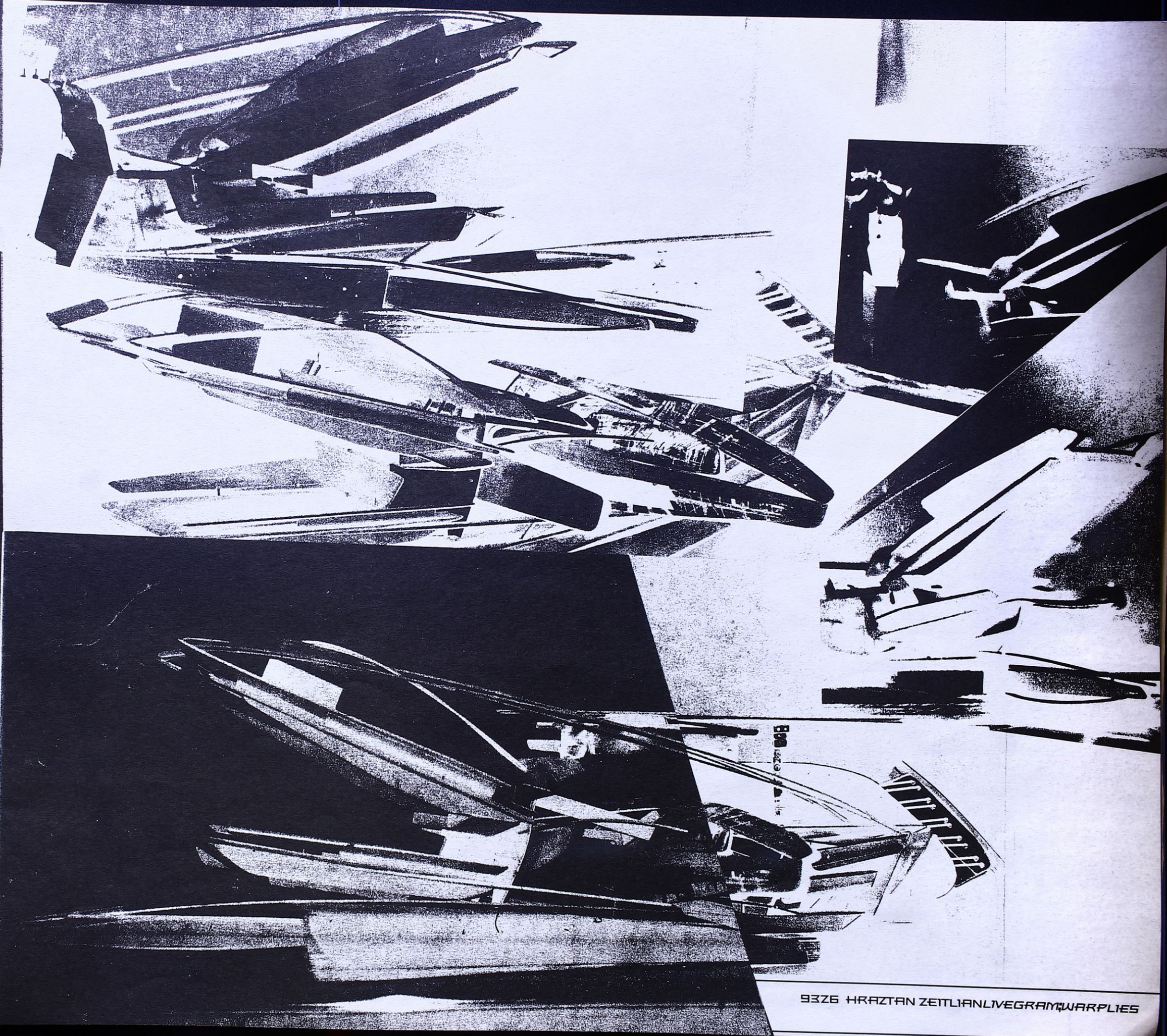
- THE OBJECT'S CONSTANT WARPING & THE INEXORABLE MODULATION OF ITS WARPS DO NOT ABIDE TO THE PLAY OF INDIFFERENTIATION & UNDECIDABILITY, BUT "TO A DIFFERENCE THAT DOESN'T CEASE TO DE-PLY & REPLY FROM ALL SIDES (...) (& DEPLOYS ITS WARPS (7)) IN A COEXISTENSIVITY OF THE VEILING & UNVEILING" (8) (CHECK-OUT THE BUMPS IN THE VEIL).

THE WARPING RIDES THE MOVEMENT OF DIFFERENTIATION OF THE DIFFERENTIATED.

- THE WORK OF DIFFERENTIATION W/IN THE WARPS IS NOT A DIFFERENTIATION "BTWN (FOR EXAMPLE) A POLYGONAL SHAPE & A CIRCLE BUT A PURE VARIABILITY OF THE SIDES OF THE POLYGOE; THE DIFFERENCE IS NOT BTWN MOVEMENT & PAUSE BUT IN THE PURE VARIABILITY OF SPEED" (9).

SPEED RENDERS AVAILABLE THE VERY CLOSE RANGE / LONG DISTANCE (HIGH SPEED / LOW DRAG) & INSEPARABLY PRODUCES THE ERASURE OF THE CONTOUR, A LIMITLESS OPENING & WINDING OF SPACE.

- EACH WARPING MAKES ANOTHER WARP PART OF ITS OWN FOLDING & IS ITSELF FOLDED INTO ANOTHER. THE EXTREMUMS OF EACH WARP ARE THEMSELVES WARPS, MINIMAS OF WARPS, TRANSITORY CAPTURES. THE BREAKS IN THE MATERIAL FORM ARE ONLY NEW POINTS OF INFLEXION, THE MOVEMENT OF THE MATTER CONSTANTLY WARPS. THE WAR WAGING OF WARRING WARPS. THIS CONTINUUM OF WARPING IS ACHIEVED W/ THE TENSION OF UNTOUCHING TANGENCIES, ASYMPTOTAL FRAGMENTS-IN-MOTION, OCCUPYING THE SPACE BTWN CURVE & LINE.



A high-contrast, black and white photograph of a ship's deck, showing various equipment, railings, and structural elements. The image is tilted, creating a sense of dynamic movement and perspective. The deck is cluttered with various pieces of equipment, including what appears to be a large, dark, rectangular object in the upper right, possibly a radar or communication unit. The ship's structure, including railings and support beams, is visible throughout the frame. The lighting is harsh, creating deep shadows and bright highlights, which emphasizes the geometric forms and textures of the ship's components. The overall composition is abstract and industrial, focusing on the complex arrangement of the ship's deck.

- (1) **PROXY SITE^H** OVERRIDES THE SITE (THE DEFAULT/LACKING SITE), PRODUCING AN ELLIPTICAL CHANGE OF SITE.
- (2) GILLES DELEUZE, *LE PLI* (PARIS: LES ÉDITIONS DE MINUIT, 1988), P. 42.
- (3) AVITAL RONELL, *THE TELEPHONE BOOK* (LINCOLN & LONDON: UNIVERSITY OF NEBRASKA PRESS, 1989), P. 109.
- (4) DELEUZE, OP. CIT., 24.
- (5) DELEUZE, OP. CIT., 112.
- (6) DELEUZE, OP. CIT., 26.
- (7) DEPLYING / DEPLOYMENT IS NOT THE DIAMETRICALLY OPPOSITE / COUNTERPOLE OF THE ACTION OF PLYING, IT IS A "TRANSFORMATIONAL INVARIANT".
- (8) DELEUZE, OP. CIT., 42.
- (9) DELEUZE, OP. CIT., 88.

ANOTHER RE/ARCHITECTURE ARISES W/IN &
EXTRICATES ITSELF FROM THE RECONSTITUTED
SITE FROM W/IN PROXY SITE
(CHECK-OUT THE B/W/2 IN THE L
CONTEXT OF THE SITE IN THE RE/ARCHITECTURE
PROXY SITE (A SECOND-LIFE SITE)
THROUGH REVERSAL FOR PROXY SITE
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DERELICTION & DETERIORATION OF WORK W/IN
PROXY SITE, INFORM & CORROBORATE THE
RE/ARCHITECTURE'S B/L A R/G B
THE RE/ARCHITECTURE'S B/L A R/G B
NOR AN OBJECT), A BECOMING-EDIFICE BUILDING
OF S(GH)TED WARPS.
CONTINUUM OF ABILATION. (E)
ON THE FORM... CONSTRUCTION...
ON THE FORM... CONSTRUCTION...